Maryland's
Established Church

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Maryland's Established Church

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NELSON WAITE RIGHTMYER

Historiographer of the Diocese of Maryland

1956

The Church Historical Society
for
The Diocese of Maryland
Baltimore

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The Diocese of Maryland
Baltimore, Maryland

PRINTED IN THE UNITED STATES OF AMERICA
SOWERS PRINTING COMPANY, LEBANON, PENNSYLVANIA

To
Noble Cilley Powell, Ninth Bishop of Maryland,
this work is dedicated with
affection and gratitude

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Preface

In 1937 I became rector of St. Peter's Church, Lewes, Delaware, an old S.P.G. mission. There I found an abundance of early records which became the nucleus for a volume on the Anglican Church in Delaware. In the course of research on that volume, I found myself constantly involved in the records of the Church in Maryland, so when the Delaware volume was finally published in 1947 the temptation of the Maryland records was too great to resist. I soon found that I had two eminent predecessors in the field of Maryland Church history. The Reverend Dr. Francis L. Hawks published his *Contributions to the Ecclesiastical History of the United States* in 1839; the Reverend Dr. Ethan Allen published his researches under a variety of titles almost a century ago. Dr. Hawks' volume has long been out of date, but Dr. Allen's works have continued to influence almost every secondary writer of Maryland history. His manuscripts in the Maryland Historical Society's library and in the Maryland Diocesan Library, written in a fabulously meticulous copper-plate hand, have been so readily available to scholars that they have taken on an aura of sanctity. Unfortunately they are not always accurate; it was in checking Dr. Allen's dates with the original documents for my previous volume that I became aware of the necessity for a new work on Maryland. Moreover, when facts were not available to Dr. Allen he often wrote, "It may be presumed that . . . " and secondary writers have, in too many cases, taken his presumptions as fact. Nor did Dr. Allen have the advantage of the tremendous work in the *Maryland Archives.* This volume differs in fact from Dr. Allen on almost every page; where he and I differ it is because I have consulted original documents and have included the data from the original. To accomplish this I have had the cheerful assistance of many librarians, and I desire at this time to express my thanks especially to the librarians of the Maryland Diocesan Library, the Peabody Library, the Maryland Historical Society library, the Maryland Room staff of the Enoch Pratt Library, and the staff of the Hall of Records.

N W R

Feast of the Purification, 1956

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Maryland's Established Church

I

Background for Establishment

It is popularly supposed that the Reformation in England was completed when Henry VIII and his parliament rejected Roman claims of jurisdiction over the English Church. Nothing is farther from the truth. Although it may be said that the separation began in 1531 when the king accused the clergy of England of breach of Praemunire and accepted fines voted by convocations, it was not until the accession of William and Mary in 1689 that the Protestant Cause might be considered won. For more than a century and a half the situation was touch and go whether Romanism, Anglicanism, or Calvinism would be the national religion of England.

Henry, though a humanist, died an anti-papal medieval catholic. It is true that he had flirted with continental Protestantism in 1536 when international politics had made the policy of the *Ten Articles* expedient, but three years later he had reverted to his early training and caused the catholic *Six Articles* to be imposed by Parliament. At his death in 1547 two factions battled for power; the moderate Protestants were led by the ten year old king's uncle, the Earl of Hertford, Jane Seymour's brother, who had himself created Duke of Somerset, by which name he is usually known; the radical Protestants were led by the Earl of Warwick, later Duke of Northumberland. Each remained in power but three short years, and each left the mark of his ecclesiastical administration in the form of a Book of Common Prayer, 1549 and 1552, the former conservative, the latter radical. On the death of Edward an attempt was made to keep the succession Protestant by settling the crown on the head of Edward's cousin, Lady Jane Grey, but this abortive attempt was stayed within a fortnight by the accession of Mary Tudor whose five years' reign of repression and reaction gained for her the well earned title of Bloody Mary. This reign of terror had its permanent effect; the commons of England never forgot the fires of Smithfield, and all subsequent English history is colored by that recollection.

A return to the Protestant cause immediately after Elizabeth's accession was natural; the country was ready for it after Mary's reign; Elizabeth herself was committed to that position, for few, much less a queen, will allow themselves to be branded bastards. For nearly half a century then, England was to go her own way—a half-way house between the extremes of Romanism and Continental Protestantism.

James I, who succeeded Elizabeth in 1603, represented the natural order of hereditary succession. Elizabeth being the last of the legitimate descendants of Henry VIII, the succession passed to the descendants of his sisters, and James VI of Scotland became James I of England. This was no easy task; throughout the Tudor regime, the nation had been ridden with a tight rein. This had been submitted to with more than considerable grace, but the time had come when there was little danger of a disputed succession; the recalcitrant nobles had been suppressed, and there was little likelihood of a renewed Rose War; the Reformation appeared to be settled in the Elizabethan mode; the defeat of the Armada had ended the danger of a foreign invasion. Parliament had begun to be restive under Elizabeth, and now that there seemed little need for a strong-handed king, a wiser man than James Stuart would have had a difficult time.

King and Parliament are medieval institutions, but their relations changed considerably in the XVI century for this period of revolution demanded strong rulers. In England the Tudors used Parliament for their own purposes, but in so doing they also allowed it to become a real legislative assembly. In France and Scotland, however, parliament succumbed to the regal authority and became little more than the registrar of royal decrees. James Stuart came to the English throne with preconceived notions as to his own position and authority based upon French and Scottish precedents. In his estimation subjects had no rights, only privileges granted by royal favor. The king ruled by divine right; he was subject to no one but God; he was not responsible to parliament or nation. Parliament derived its power from royal privilege, and its members, like all other subjects, owed obedience to the divinely appointed king. Disobedience was sin, and if the king should fail in his duty, his subjects had no redress; they were expected to suffer patiently under one whom the Lord had anointed. We shall see that this attitude eventually created real problems in Maryland.

The first problem of James I was that of religion. The Puritans presented him with the millenary petition, so called because of the reputed one thousand signatures of divines who requested changes in the Church of England. This petition culminated in the Hampton Court Conference where James refused to allow the episcopal system to be supplanted by presbytery. Consequently Royalists holding the doctrine of the Divine Rights of Kings and High Churchmen holding the doctrine of the Divine Origin of Episcopacy coalesced into opposition to Puritans who insisted on the parity of ministers and Parliamentarians who insisted on some constitutional controls on regal authority. "If you (the king) will protect us with your sword, we (the churchmen) will support you with our pens" was a popular slogan in some Church circles. Thus the Divine Right of Kings and of non-resistance to regal demands became one of the outstanding attitudes of English Churchmen in the XVII Century. One bishop was to write, "I die in the faith of the Catholic Church and in the doctrine of the Cross," and by the cross was meant Divine Right and Passive Obedience. This alignment was further complicated because of the Stuart proclivity to flirt with Romanism and to marry Romanists. After the Civil War, the Commonwealth, and the reign of Charles II, James II acceded to the throne.

James had declared himself a Roman Catholic as early as 1679, six years before his accession, and although attempts had been made to prevent him from succeeding to the throne, the only candidate brought forward by the Whigs was the Duke of Monmouth, Charles' illegitimate son, a frivolous fop.[1] Little wonder that nothing came of the movement, for Englishmen were too near the last Civil War to risk a new one. Better bear a little Romanism for a time; besides, James had promised to maintain the Church of England as by law established. Moreover two daughters of James' first marriage, Mary and Anne, were Protestant, and although his second wife was a Romanist, no children had been born of this union. Since a Protestant succession was assured, a temporary period of Romanist rule was preferable to another civil war.

It soon became apparent that James was determined to force Romanism on the nation. In opposition to his Parliament he claimed the right to dispense subjects from the Test Act. Contrary to law he appointed Romanists to the Privy Council; he dismissed judges who disagreed with his policy and packed the bench with Romanist jurists; he placed his co-religionists in positions of authority in the army and navy and even in the universities (the training schools of the church); out of treasury funds he supported Romanist priests and imported a Romanist bishop; he paid for crucifixes, tabernacles, and religious regalia.[2]

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[1] James II is the only English monarch to have been crowned without receiving the Blessed Sacrament.

Nor can it be forgotten that the policies of Louis XIV in France had a tremendous effect upon Englishmen. From 1680 until the revocation of the Edict of Nantes in 1685 Louis had pursued a policy of gradual, but unremitting, repression of the Huguenots which resulted in the depopulation of a quarter of France. Great numbers emigrated to England and America. A number of French clergymen took Anglican Orders and settled in both England and America.[3] Many Englishmen and Marylanders saw in James' activities a similar policy.

It is against this background of the possibility of the revival of Romanism in England that we must view the Maryland religious problem for the colonies were an intimate part of the British nation, and every turn of British policy had its counterpart in America. This point cannot be stressed too strongly. The Reformation was not yet won in England, in fact it was in danger of its very life. The Royal Party was entirely too friendly to the Romanist Cause, and the Maryland situation was part and parcel of the whole picture.

The charter granted by Charles I to the Calverts granted them *ordinary* powers; that is to say, there was given to them all the power which a bishop has by virtue of his jurisdiction, ". . . the *Patronages* and *Advowsons* of all [*sic*] churches which . . . hereafter shall happen to be built, together with license and faculty of erecting and founding churches, chapels, and places of worship . . . and of causing the same to be dedicated according to the ecclesiastical laws of our kingdom of England."[4]

Small wonder that this provision of the charter was not exercised prior to the Glorious Revolution for it was well known that

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[2] See *Moneys Received for Secret Services of Charles II and James II from 30th March, 1679 to 25th December, 1688.* These religious items are interspersed with payments for laces and silks for his favorites and illegitimate children.

[3] See Biographical Appendix.

[4] The word *ordinary* is also used in secular legal terminology in this sense of "having jurisdiction."

Maryland was to be a favored spot for Roman Catholics. When the Ark and the Dove made ready to sail, some one pointed out that the Test Act had not been complied with, and the ships were brought back to port in order that the Test might be applied. Political maneuvering may be seen in the subsequent events. The ships anchored, but officials were not sent to administer the oaths for several days, during which time those unminded to take the oaths left the ship. The officials then appeared, administered the oaths to those who remained aboard, and left the scene. The Romanists thereupon boarded ship and sails were set. After leaving England a stop was made to take on the Jesuits. One can see connivance at each step—and with but one purpose in mind—to evade the laws of England. It was the constant repetition of such evasions which caused English Protestants to distrust the religious policies of the Stuart dynasty.

Arriving in Maryland the Jesuit fathers said their first mass on Lady Day, 1634, but as Dr. Ethan Allen in his article "Who were the first settlers in Maryland" has shown, there is no doubt that the number of Romanists in this original party was a decided minority.[5] This remained true throughout the colonial period, and prior to 1689 the same may be said of Anglicans as well. For example, Charles Calvert in his "Present State of Religion in Maryland," written in 1676 said that the Presbyterians, Independents, Anabaptists, and Quakers represented three quarters of the population.[6] In July, 1677 the Bishop of London declared that there was but one Romanist in a hundred Maryland settlers.[7] Again in 1681 Richard Shepherd, master of the ship *St. George,* informed the Commissioners of Trade and Plantations that there were in Maryland thirty protestants to one papist.[8]

While Claiborne's establishment on Kent Island may rightly be considered a Virginia outpost, rather than a Maryland settlement, it is nevertheless true that it did lie in territory which was eventually recognized as lying within the confines of Maryland and the people of this area were and are Marylanders. These colonists were Anglicans. Two years before mass was said at St. Clement's Island, Church of England services were held on Kent Island. Claiborne's Account Books in 1632 show charges for the purchase of Bibles and Prayer Books.[9] In 1633, £3, 7 were paid for a communion service of pewter, and two clergymen, the Reverend Richard James and the Reverend Mr. Cotton, served the colony as ministers, the former from 1631 to 1638 and the latter in the years 1635 and 1636.[10] An interesting comparison can be made with regard to the importance of religion in this colony. Claiborne's own salary was only £100 yet the chaplain was given a salary of £60. William Cotton does not seem to have been a regular resident at the post. From 1632 to 1645 he was minister of Hungar's Parish in Northampton County, Virginia, where he died. In 1636 Claiborne's Account Book shows that Cotton received £5, 18, 8 " . . . for his paines wit us this yeare past." It is evident therefore that his was not a ministry entailing permanent residence.

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[5] What made Maryland distinctive was not the *number* or *percentage* of Romanists in the population; the distinction came about because they were tolerated *at all!*

[6] *Arch.* V, 133.

[7] *ERNY,* I, 694.

[8] *Arch.,* V, 301; see also Gambrall, 9.

Now the point of this is, that Maryland in the beginning was a colony, predominantly Protestant with respect to the number of colonists, but under a Roman Catholic proprietor, with an Assembly which was about evenly divided with respect to the religious affiliations of its members. From the founding of the colony Romanists and Protestants lived side by side, and, while granting a refuge for Romanists, the official policy was one of neutrality between the different groups. Caecilius Calvert instructed his brother, Leonard, to observe the following regulations while governor:

> . . . be careful to preserve unity and peace among all the passengers on shipboard, and that they suffer no scandal or offence to be given to any of the Protestants, whereby any just complaint may hereafter be made by them in Virginia or in England, and for that end, they cause all acts of the Roman Catholic religion to be done as privately as may be, and that they instruct all the Roman Catholics to be silent upon all occasions of discourse concerning matters of religion; and that the said Governor and Commissioners treat the Protestants with as much mildness and favor as justice will permit. . . .

Under these instructions both religious groups had used the same chapel, and cases of anti-protestant bias had been punished. Soon there was a new situation. Charles I was dead, beheaded for his refusal to accept presbyterian church establishment, and not only Romanists but Anglicans as well were in a difficult position. The English revolutionaries were divided into two groups—the advocates of a real presbyterian establishment on the Scottish model, and the advocates of separate church and state organizations. In this latter group were the anabaptists, the pedo-baptists, the Quakers, and a host of others, all of whom may be classed as Independents. This group favored some kind of toleration for all sects except possibly Anglicans and Romanists—and there were those in this group who would tolerate even these two classes if they would give up their exclusive claims and forego establishment.

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[9] Wroth, 43.

[10] *Ibid.*

Lord Baltimore likewise was in a difficult position; he had been a member of the King's Party. At Charles' death Baltimore's royal protection no longer was available; the authority of his charter was now considered dubious; the more radical protestants were in power in England. A more representative method of government than that provided by charter was absolutely necessary if colonial control was to be salvaged. Consequently the proprietor suggested sixteen proposals to the Maryland Assembly, hoping that if these were enacted into law his own power would be strengthened and he might be protected from Parliament. The same spirit of independence which beheaded a king in England moved the Maryland Assembly to reject entirely four of the proposals; of the remaining twelve proposals, most were rewritten before being endorsed on April 21, 1649.

Among those approved was "An Act Concerning Religion." This act, after providing punishments including death for blasphemy against the Holy Trinity or a denial of the same; for the use of reproachful words against the blessed Virgin, the Apostles or Evangelists; for sabbath breaking; for the use of such epithets as Roundhead, Jesuit, Antinomian, Separatist or the like, provided for the use and exercise of any Trinitarian Christian religion.

This act, a milestone in the development of the concept of the parity of religious sects within the state, must be understood within the setting of its history. The King's Party had been defeated, and Lord Baltimore and his Assembly plainly chose the side of the Independents rather than the side of strict Presbytery. In fact no other course was open to them if proprietary government were to survive. It was hoped that this policy would weather the storm, but such was not to be. Five years later Puritans gained the ascendancy in the Maryland Assembly and both popery and prelacy, i.e. Romanism and Anglicanism, were prescribed, but three years later the colony was restored to the proprietor and the Act of 1649 was reenacted. In 1661 when royal government was restored in England there was talk of establishing Anglicanism in Maryland just as the Church had been re-established in England, but nothing came of this attempt.

Throughout the early colonial period, therefore, we can see that the religious and political events in England were reflected in Maryland step by step. In 1681 when a bill was presented in Parliament to exclude Roman Catholic James Stuart from the throne, this was reflected in an abortive revolution which was to have been led by Coode and Fendall. Political expediency or simple loyalty to the Mother Country caused the colonial assembly to reflect English legislation and it was this same sort of loyalty which finally brought about the establishment of Anglicanism in Maryland.

Shortly after his accession King James II set about a policy of overthrowing colonial charters. Lord Baltimore was the last to be affected, but it was only James' flight which prevented the Maryland Charter from being suppressed. In fact a *quo warranto* action had been brought against the charter in 1687. Baltimore had returned to England after his prolonged stay in the colony and had made his infant son, Benedict, governor. The government had been put in commission to be administered in the name of the heir. Councillors were made deputy governors and a period of inefficiency under this unwieldly leadership followed.

Although some men to whom Baltimore had objected as not the best men for office had been appointed, the government remained in *status quo* for two years, after which, instead of returning to Maryland as he had planned, Baltimore appointed William Joseph, "a foolish, wordy man, who had given offense by . . . his high notions of prerogative," (i.e., Divine Right of Kings) to be governor. (Steiner, *Protestant Revolution,* 283) Joseph was appointed Baltimore's deputy and president of the council or Provincial Court and was sworn in on October 3, 1688.

The king then became a father of a son who would insure a Romanist succession to the throne. In Maryland this event was marked by festivities. The Council set aside a day of rejoicing and Francis Pennington, "Priest of the Society," was requested to "render thanks to the Divine Majesty" for so great an event. Proclamations were sent to all parts of the province; negroes condemned at the last provincial court were pardoned; following Lord Baltimore's recommendation, an adulatory address was drawn up by the "best people," and when the Assembly met in November a bill was passed setting aside June 10 as a perpetual holiday for thanksgiving for the birth of the Prince. All this rejoicing over the birth of a child who would rivet on England a line of Roman Catholic monarchs alarmed all protestants. As one eminent Maryland historian says,

> The close relationship of the colonists to the mother country, and of colonial politics to the course of affairs in England, can not be urged too strongly. Through a forgetfulness of this fact the revolution in Maryland has been described as inexplicable. The people in Maryland were moved by the same motives as those in England; they had the same fear—call it unreasonable if you will—of Popish persecution and domination and the same devotion to the cause of liberty, as they understood it, and to Protestantism.[11]

When we add to this fear the prolonged absence of Lord Baltimore, the incompetence of his *locum tenens,* and the opposition of some prominent people, Nehemiah Blakiston for example, who, for one reason or another, had become enemies of the Proprietor, we have no trouble in accounting for the revolution.

No action of importance occurred so long as James remained on the throne except that the Assembly, called into session in November, 1688, heard Joseph make a very ill-advised speech in which he proclaimed the Divine Right of Kings to such an extent that he informed the Assembly that "Divine Providence hath ordered us to meet." When he called on the members to take the Oath of Fidelity, the Upper House conformed, but the Lower House demurred on the ground that this was not a new Assembly, merely a new session, and that they had taken the oath at their first meeting. The altercation continued for several days during which Joseph made another unfortunate speech in which he called refusal to take the oath rebellion. A solution to this needless quarrel was finally reached when the members of the Lower House agreed to take the oath as individuals. The Assembly was then prorogued for two days during which time the members took the oath. This situation did nothing to endear the members to proprietary government, but there is little evidence to show that the Lower House was conscious of any particular grievance despite the fact that the leaders of the Protestant Association, Jowles, Coode, Cheseldyne, Blackiston, and others, were members of the Assembly.[12] Certainly the acts of the Assembly show no evidence of any particular religious bias. The Assembly adjourned on January 19 showing no evidence other than peace in Maryland.[13]

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[11] Steiner, *op. cit.*

There had been some few scattered and isolated cases of difficulties with Indians, and on the same day the Assembly adjourned Joseph called upon the militia to return all arms to St. Mary's or to the Proprietor's Manor House, Mattapany, "for repairs."

Enlistments were called for to fill company quotas in preparation for the threatened invasion of the Dutch, but unknown to Marylanders, William of Orange had already landed in England two months before. When the news of William's success and of James' flight reached Maryland, the governor did nothing other than prorogue the Assembly until October. This do-nothing policy was in striking contrast to the policy followed on the receipt of news of the birth of the Prince. Here was a peculiar situation.

King James had been replaced in England by King William, yet the government in Maryland appeared to be loyal to James. Little wonder that many thought that the government intended so to remain, and that it would be assisted by the French as in the case of James. No one in Maryland knew that Lord Baltimore had already accepted the change of regime in England, that he had promised to proclaim William and Mary in his province, or that he had actually sent a messenger who died in Plymouth and thus delayed the transmission of the documents. Marylanders could only blame the Council for a policy which appeared to favor Jacobitism and disloyalty to the new Protestant king.

Throughout the colonial period the threat of a combined

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[12] That Coode, Cheseldyne, and Blackiston were brothers-in-law, having married the daughters of Dr. Thomas Gerrard, should not be forgotten.

[13] Arch. IV, 651.

French-Indian attack on the northern and western boundaries of the colonies was a very live danger in the minds of all English Protestant colonists. Some of these fears seem to have been grounded in rumors without foundation, but we cannot escape the fact that this attitude did affect the thoughts and actions of all English colonists. Countless letters written during the month of March bear evidence to this fear of an Indian-French-Papist uprising on the western borders of Maryland and Virginia. After a series of meetings with Indian chiefs on the part of a number of prominent people in the colony, many wrote letters which they hoped would calm the fears of ordinary Marylanders. Still there was no word from Lord Baltimore, and no proclamation of the new sovereign was made. In June the secretary to the governor of Virginia wrote that many thought some word had been received from England and was being suppressed. He was of the opinion that there were those opposed to the governor's regime who intended to proclaim William and Mary sovereigns "which, if so, will unhinge the whole constitution of that government and dissolve the whole frame of it."

On the night of the sixteenth of July, John Coode was reported "raising men up Potowmack." Within four days he was joined by a company under Major John Campbell of St. Mary's County; Henry Jowles of Charles County; Nehemiah Blakiston, collector of royal customs on Potomac, and an old enemy of Lord Baltimore; Kenelm Cheseldyne, Speaker of the last assembly; Humphrey Warren of Charles County; Richard Clouds of St. Mary's County; and others.

By the twenty-seventh they had seized the State House at St. Mary's and controlled all the provincial records. A long document of grievances was published which some say was the first paper printed in Maryland. The document lists a great number of particulars, more especially those of a religious nature, and then goes on to declare the intention to support King William and Queen Mary and to defend the Protestant religion. The actual facts of grievances are possibly embellished, but it is doubtful whether they are more hyperbolic than some of the grievances listed in the *Declaration of Independence.*

All of the leaders in this rebellion were men of responsibility, the movement was not one of riff-raff in opposition to constituted government, many of them had been elected by their neighbors to the Assembly; some were officers in the militia, but John Coode seems to have been made the figure-head of the movement because of his ability to carry the common people with him. Some historiographers have given Coode every derogatory title possible in the English language, but there seems little doubt that his intentions in this instance were honorable. Undoubtedly he was a braggart and was given to profanity, but he was not quite the blackguard some have tried to picture him.[14]

If *all* of the charges in the "Declaration" will not bear too close scrutiny, it remains that the common man of the province was in complete sympathy with what was being done; when the Council tried to raise a militia in opposition to Coode and his forces, only half as many men were willing to join the militia as had joined Coode. They "were possessed with the belief that Coode only rose to preserve the Country from the Indians and Papists and to proclaim the King and Queen, and would do them no harm."

The Council then offered Jowles, one of the insurgents, the command of the colonial forces; he refused. They offered a proclamation of pardon if the forces would return to their homes; this was defied by Coode whose forces then marched to Mattapany Fort where the Council surrendered.

As might be expected, some local difficulties were found in conducting the new elections, but in less than a month (on August 22) a newly elected Assembly met with only Anne Arundel and Somerset counties failing to send representatives, and even the latter appeared before the end of the Sessions. Papists were not only excluded from office, but were barred from St. Mary's City during the sitting of the Assembly.[15] Lord Baltimore's Proclamation of William and Mary finally arrived, but by then it was six months too late.

After months of rule during which no approval was received from England, Coode and Cheseldyne went to England where charges and counter-charges were made and heard with the result that the colony was finally placed under royal government. Lord Baltimore was, however, allowed his income from the colony.

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[14] See COODE, JOHN, in BIOGRAPHICAL APPENDIX.

[15] Not until 1695 did the Assembly vote to return the arms taken from the Roman Catholics at this time.

It is important to realize, that after all the charges had been heard, four of the newly appointed Council were leaders in the Protestant Association (Jowles, Blakiston, Coates, and Rehobothan); two, Brown and Addison, had signed addresses opposing proprietary government; one, Hutchins, seems to have been neutral; and only two, Frisby and Brook, were presumably friendly to Baltimore who had nominated them. The new government therefore really represented the Associators.

Nearly three years after the Revolution the new Royal Governor Copley arrived in Maryland (March, 1692), and the new government was inducted on May tenth with Cheseldyne as Speaker. Thus the Maryland counterpart of the English "Glorious Revolution" came to an end as a defeat for the Stuarts and for those who appeared at the time to favor their cause. It was this same attitude of loyalty to the Protestant Cause and loyalty to the Mother Country and the legal king that lead Marylanders to establish the church of the mother country. On one hand were to be found James II, Divine Right of Kings, Passive Obedience, Romanism, Lord Baltimore and Proprietary Government, French Influence, and Indian Warfare. On the other hand were William and Mary, the "Glorious Revolution" which rid England of Romanism, Royal Government, the Established Church. Marylanders with but few exceptions preferred the latter.

II

The Disallowed Church Acts

Sir Lionel Copley arrived and called his Council to meet on April 6, 1692; the first Assembly under Royal Government met on May 10, 1692, and among its first acts was one for the establishment in Maryland of "the Church of England as by law established" in the Mother Country. The protestant religion which had caused the flight of a Romanist king and the accession of protestant rulers was to be secured in Maryland. In the case of the Mother Church establishment meant that the Church of England was the only official church in England. Only the parson of the established church performed legal marriages; only through the Church of England could marriage licenses be obtained or the banns be published; only through the courts of the Church of England might marriages be annulled or the probate of wills settled. Tithe taxes were collected for the support of the church as by law established. Certain bishops sat in the House of Lords when Parliament was in session. Without going into the many encumbrances which such an arrangement entailed, there is no doubt that it was considered favorable to the furtherance of the Gospel and was approved of by the majority of Englishmen. Many of the benefits derived from establishment were excluded under the Maryland settlement, as we shall see, but the English establishment was the pattern after which the Maryland plan was drawn.

What was the situation with regard to the English Church in Maryland in 1690? Claiborne's trading post had provided Anglican ministrations, but this ministry died with the end of that experiment; for a time both Roman Catholics and Protestants had used the same chapel at St. Mary's City after 1638. This was a brick building, about eighteen by thirty feet, built probably by joint subscription of all the colonists.[1] In April, 1641 this chapel together with its lot and other buildings was purchased by Governor Calvert for the Proprietory for £200.[2] There was some confusion about the sale, and some Protestants attempted to use the chapel at a later date, but it finally became a strictly Roman Catholic chapel.[3] There was a lawsuit, however, in the following year, and Dr. Thomas Gerrard barred the Protestants from the use of the chapel for which he was fined 500 lb. Tob. which was to be given to the first Protestant minister to come to Maryland.[4] In the same year in which Dr. Gerrard barred the Protestants from use of the chapel at St. Mary's he built and endowed an Anglican chapel on his own land in St. Clement's Manor, probably for the use of his wife and daughters.[5] There is some evidence that a wooden chapel was built at St. Mary's for Anglican worship at an early date, but that it was inadequate is also shown by the fact that the Court House was soon used for Anglican services.[6]

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[1] Thomas, 41.

[2] It is interesting to observe that the term used to denote these non-Romanists was "Protestant Catholics." See Gambrall, 9; Perry, *Am. Ep. Ch.*, I, 132.

In 1650 the Reverend Robert Brooke opened Charles County for settlement and brought with him the Reverend William Wilkinson who began what was probably the first permanent Anglican work. Wilkinson came to Maryland from Virginia where in 1635 and 1637 he had patented 700 acres of which 50 were for his "personal adventure," 50 were for the personal adventure of his wife, Naomy, and the rest were for dependents, slaves or indentured servants; children are not mentioned.[7] Later he is mentioned in the *Maryland Land Office Register*:[8]

> 10 October 1650 Mr. William Wilkinson Clerk demandeth 900 acres for transportation of himself, his wife Mary, Rebecca and Elizabeth Wilkinson his Daughters and Elizabeth Budden her daughter; William Warren and Robert Cornish 2 men servants and Anne Stevens a woman servant into this Province this present year 1650. Warrant to lay out 900 acres for Mr. Wilkinson on Patunxent River or elsewhere within this Province on 1 February.

An entry in Liber A, B, and H, p. 49 shows:

For himself	100 A.
wife (unnamed)	100 A.
His three children, Mary, Rebecca, Elizabeth	300 A.
Her daughter, Margaret Budden, by former husband	100 A.
Three servants	300 A.

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[3] Thomas, 41.

[4] Dr. Gerrard, although a Roman Catholic, raised his children Protestant and the three daughters married the men who were later the leaders in the Protestant Association.

[5] Thomas, 198.

[6] Allen: *Who Were the Early Settlers;* Butler, 23; Scharf, I, 369.

[7] *Va. Mag. of Hist. & Biog.*, IV, 201; VI, 94.

[8] No. III, 62.

From these grants we may presume that his first wife, Naomy, died in Virginia and that he married a widow with one daughter and had himself three daughters by either Naomy or Elizabeth Budden before coming to Maryland. Inasmuch as he had loaned money in the vicinity of St. Mary's prior to 1650, Skirven[9] presumes that he was officiating, at least occasionally prior to his settling along the Patunxent. For thirteen years he officiated at Poplar Hill and at St. Mary's but died in 1663 before the Church was established. Wilkinson's family continued to be important in the county for years to come. Rebecca married Thomas Dent, Elizabeth married William Hatton. Mary is not mentioned in his will, although Margaret Budden is, and the presumption is that she predeceased her father.[10]

Despite the lack of any organization of the Church in Maryland by which the settlers could support a minister, the wills of the period occasionally show that some settlers were interested in keeping the Anglican faith alive. In 1654 (the same year the Puritans gained ascendancy and proscribed both popery and prelacy) William Marshall left "the milk and ½ the whole increase of three heifers for the maintenance of a Minister in the neck of Wicomico."[11] In a will dated January 26, 1665/6 James Barnabe in Manoakin wrote, "My will and desire is to be buried with a soleme (*sic*) and desente buriall according to the anchente Custom that is used in Trew Prodistant Church in England."[12] In January, 1675 Jeremiah Eaton devised by will his estate of Stokely Manor containing 550 acres to the first Protestant minister who should settle in Baltimore County; the legacy was claimed by the Reverend John Yeo in 1682. Eaton is sometimes listed as a clergyman.[13] In 1675 Robert Coger likewise devised a property for the maintenance of a minister at Poplar Hill and St. George's Hundred which is still part of the glebe lands of William & Mary Parish.[14] The Reverend Francis Sourton, one of the witnesses to this will, succeeded Wilkinson and officiated at Poplar Hill and St. Mary's for several years prior to his death in 1679. Without some regular system of obtaining and supporting ministers the increase was, however, slow, and by 1676 only three churches were to be found in the colony. These were on Trinity (now Smith's) Creek, St. George's (now Poplar Hill) and another on St. Paul's (now Church Run) Creek on St. Clement's Manor.[15]

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[9] *First Parishes,* 6.

[10] Md. Wills, Liber 1, 190.

[11] *Arch. Md. Prov. Ct.,* 1649-57, 392-3.

[12] Original will filed among the wills in the Somerset Registry of Wills. Also recorded, *Somerset Court,* Lib. 01, 66.

[13] See Biographical Appendix.

[14] Wroth, 14.

Of the clergymen whose names appear in the records of this early period several are worthy of mention. The Reverend Charles Nicholett preached a sermon in April of 1669 in which he said that ". . . the Country has often had an Assembly but never an assembly that soe great expectaōns were as from this one . . ." Members of the Assembly took offence, considered the sermon seditious, and on the sixteenth of that month censured him and fined him forty pounds of Tobacco. Nicholett is not mentioned in the records after that, and it may be presumed that he found Maryland an inconvenient place to labor.[16]

The Reverend Henry Parkes of Accomack officiated at the marriage of Captain William Coulbourne and Anne Revell in Somerset County on June 15, 1678.[17] John Coode officiated for a time in St. Mary's County prior to 1676, but soon reverted to lay status. A "Morgan Jones, Minister" appears in the Somerset Court Records, but it is not clear that he a priest of the Church of England.[18] These men seem to have passed through the colony and officiated for a time, but none of them remained to establish any permanent work.

The next permanent work after that of Wilkinson was that established by the Reverend John Huett (so he signed himself, but the name is spelled variously) in Somerset County.

Huett was the eldest son of the Reverend John Huett, D.D., minister of S. Gregory's by St. Paul's, London, a royalist divine, who was beheaded in an abortive attempt to gain the throne for Charles II during the Commonwealth. The son, later becoming minister for Somerset County, was granted an annuity of £100 after the Restoration in token of his father's loyalty. It is thought that the son was the John Huett who was transported to Virginia in 1663 by Captain Adam Thorogood and that he later returned to England on two occasions for deacon's and priest's orders. Torrence assumes that he officiated at the funeral of Captain Thomas Walkes in Somerset. Walkes was buried on the south side of the Wicomico and left one thousand pounds of tobacco to the first minister to come from England and reside in Somerset county.[19] If Huett did officiate at that funeral, then he was in Maryland by 1677, but it seems difficult to understand why he then failed to claim the legacy until October 8, 1685.

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[15] Thomas, 164.

[16] *Md. Arch.*, II, 159 ff. The introduction to Volume LX of the *Maryland Archives* contains a discussion of three ministers Francis Doughtie, John Legett (Legatt), and Matthew Hill who had a church in Charles County 1658-1662, 1662-1664, and 1670 respectively. It is assumed by the editor that they were Anglicans; a more careful reading of the text, however, seems to indicate that Doughtie may have had Anglican orders, but that all three had become nonconformists before arriving in Maryland.

[17] Torrence, 125.

[18] Torrence, 125.

The first actual record of Huett's work in Maryland is that of the marriage of Alexander Prise and Rebecca Thomas on January 29, 1680/1.[20] On March 25, 1682/3 he baptized Thomas Brereton, the fourth son of William and Sarah Brereton. Prior to Huett's arrival, this family had carried their daughter, Hannah, all the way to Northumberland County, Virginia in order that she might be baptized.[21] Huett was also active among the Indians and Negroes; on January of that same year he baptized John Peckham, an Indian, probably in preparation for his marriage on February 25, 1682/3 to Jone Johnson, a Negress. It has been thought that she was a member of the Johnson family, free Negroes, the first of their race in Somerset County. The Johnsons lived five or six miles from the Monie Indian town.[22]

In May of 1692 Huett was elected to the Assembly, but was disqualified by the House by reason of his clerical status; together with the Reverend John Clayland, he was then elected chaplain with a stipend of 3000 lb. Tob.[23] After the establishment of the Church, he became rector of the Somerset and Dorchester County parishes until his death sometime prior to June 24, 1698 when the inventory of his estate is recorded.[24]

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[19] Torrence, 139-140.

[20] *Somerset Court,* Lib. IKL, 15.

[21] Torrence, 143. [22] *Ibid.*

[23] In several of these cases in which Anglican clergy were refused a seat in the Assembly the same arguments are used, viz., that inasmuch as they were not admitted to the House of Commons, they ought not to be admitted to the Maryland Assembly. The fallacy in this argument seems never to have been raised—that in England the clergy were represented in Convocation and Convocation had some semblance to a third chamber of the Parliament. In Maryland there was no such body to represent the clergy, hence the analogy to Parliament was not valid, but no one seems to have raised the discussion to this height of constitutional law.

[24] Torrence, 149, 524.

Another priest who officiated in Maryland prior to the establishment is the Reverend Duell Pead. In 1682 he baptized children in Anne Arundel County, and on October 14, 1682 he preached before the Assembly. He remained until 1690.

The Reverend John Turling officiated in Calvert County between 1682 and 1691.[25] But with the exception of Huett (whose ministry continued into the period of the establishment) these men were rather ephemeral. If they remained in one place, their support was derived not from a church or congregation which they had served, but rather from the plantations which they farmed. They were farmer-settlers who derived their livelihood in the same manner as their neighbors. One might even go so far as to call their ministry their "avocation." There was no system for the foundation of churches or congregations. There was no official body such as a vestry which could legally hold property. Such churches as were founded were in fact congregational or private chapels, and the only fact which made them Anglican was that their ministers were in Anglican Orders and that the Anglican forms of service were used. This is a far cry from Baltimore's Charter which authorized the Proprietary to hold "the patronages and advowson of all churches which (with the increasing worship and religion of Christ) happen to be built, together with license and faculty of erecting and founding churches & chapels, etc., and causing them to be dedicated and consecrated according to the ecclesiastical laws of our Kingdom of England." The plain fact of the matter is that this provision of the Charter was ignored until Royal Government superceded Proprietary Government.

Some little provision was made by Baltimore in the case of the Reverend Paul Bertrand; this is shown by a letter dated London, December 9, 1685.

> Gentlm (Ld Prop. to Council)
>
> This gentleman Mr Paul Bertrand has been recommended to me by my Lord of London, as a fitt person for Maryland, and though he be a Frenchman, he has the English language soe well, that he may be very serviceable to the Protestants in the execution of his function, whereof I desire you will be kind to him, and give him all due encouragement and the

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[25] Skirven, 126, *passim.*

> rather in regard he is recommended by my Lord of London. You are likewise to procure him possession of the plantation and a negro at the head of Pottuxen River, which was given by Peter Archer for the use of Ministers, and I desire that Coll. Darnall doe procure him a horse out of the wild gang, which I have promised shall be done, and so I rest.
>
> For Coll. Tho. Taillor, Your loving Friend
> Coll. Vincent Lowe, Coll.
> Henry Darnall, Coll. Wm. C. Baltimore
> Digges and the rest of
> the Depty Governours of
> Maryland[26]

These very slight encouragements were insufficient to build a firm church in the new colony, and it has been well said that, " . . . there was in Maryland prior to the Revolution of 1688, neither church nor church law worthy of consideration."[27]

Royal Government brought about a change in attitude toward the Church. Five "church establishment" bills were passed by the Assembly before the English Government finally approved a Maryland Church Establishment. The difficulty lay in the fact that the revolution which brought William and Mary to the throne and which sent James II into exile was supported by a coalition of low church Erastian Churchmen and Protestant nonconformists, and the latter would support no bill which granted less toleration to their Maryland co-religionists than they had attained at home. Moreover, the low church Church party would not press the claims of the Church. Political expediency as well as personal inclination forced King William to a policy of toleration for all non-Roman Trinitarian dissenters.

On May 10, 1692, as soon as the first Assembly under Royal Government met, was passed AN ACT FOR THE SERVICE OF ALMIGHTY GOD AND THE ESTABLISHMENT OF THE PROTESTANT RELIGION WITHIN THIS PROVINCE.[28] This act first enjoined

> . . . That the Church of England within this Province shall have and Enjoy all her Rights Liberties and Franchises wholly inviolable as is now or shall be hereafter Established by Law and also that the Great Charter of England be kept and observed in all points, . . .

[26] *Arch. V,* 461.
[27] Thomas, 165.
[28] *Md. Arch.,* XIII, 425 ff.

The Act then provided for fines of 100 lb. Tob. to be imposed for Sabbath breaking, which fines were to be applied to the relief of the poor, and also fines for selling liquor or allowing gaming in ordinaries on the Sabbath with one half of the fines of 2000 lb. Tob. to be paid to the informer.

Then

> . . . Bee it Enacted by the Authority aforesaid that the severall Commissioners and Justices of each respective county within this Province shall at some convenient time between this and the first day of September next ensuing meet togeth^{r} at the respective places of holding Courts for the same Countys, and shall give notice to the most principall Freeholders of the several Counties to attend them at the said time and place of meeting to be by the said Comiss^{rs} and Justices appointed, ten days before the same and thereby and with the advice of the principall freeholders aforesaid . . . divide and lay out their severall and respective Counties into severall district and Parishes . . . the Freeholders of each Parish do within some sonvenient time within two months . . . meet together at the most convenient place in the said Parish to be also appointed by the Justices aforesaid, and there make choice of six of the most able men of the said respective Parishes to be a Vestry for each respective Parish as aforesaid who are hereby Authorized Impowered and required to take care of preserve and Imploy all such Tobaccos, Wares, goods and Merchandizes as by this Act or any other Act hereafter to be made, . . . shall meet together and have a Clerk to attend them . . . and with the first Tobaccos goods Wares and Merchandizes as aforesaid, shall erect and build in the most convent^{t} place of the said Parish, one Church or Chappell . . . (such Parishes as already at the time of laying out of the same shall appear to have churches and Chappells already built in them Excepted) the said Vestry men alwayes keeping a Record . . . shall procure yearly and every year from the Constables within each hundred within their Parrishes aforesaid or by such other waies or means as to them shall seem expedient a true & just accompt and list of all Taxable Persons within their Parish . . . the better to Enable them to know what sum or sums of Tobac^{o} to demand and require of the Sherriff of the County for the use of their Parrish . . . That a Tax or assessment of forty pounds of Tobacco p pole be yearly and in every year raised and levyed upon every Taxable Person within each Parrish aforesaid, and to be collected and gathered by the Sherriff . . . which said Sherriff is to make punctuall payment of the said tax or Assessment to the Vestrymen of each Parrish . . . the said Sherriff deducting his Salary for collecting the Same, five pounds of Tobacco p Cent, which said Tobaccos Assessed . . . shall always and after the building of a Church or Chappell . . . be appropriated to the use

and benefit of the Minister of that Parrish if any Minister Inducted into the same, But if no Minister be Inducted into the Parrish, then the same Tobacco or such part thereof . . . made use on for the necessary reparations of the Church . . . or other pious uses at the discretion of the Vestrymen . . . any gift bequest Grant . . . for the use of any Minister or Ministers . . . the Vestrymen by this act are Impowered and Authorized to take the same into their Custody and Possession and apply to the use and intent of the Donor or Donors . . . Empowered Authorized and Qualified to prosecute and maintein any Action or Actions whatsoever.

The Vestry was also empowered to fill vacancies which might occur in their body from among any of the freeholders of the parish; the act was to be enforced immediately except for the provisions of the tax which was to be collected on the following tenth day of March, 1693.

It may be observed that while the Church of England was to be the established Church of Maryland, some privileges of the English Church were not provided for; the same session of the Assembly provided for marriages to be performed by "any minister pastor magistrate" in any "Church Chappell County Court or meeting," but the form to be used should be that "sett down & Expressed in the Liturgy of the Church of England." In all probability this was an expedient measure resulting from the lack of Church of England priests, nevertheless it was a relaxation of the provisions of the English establishment. Shortly thereafter the bill was signed by Copley and thirty parishes were set out in the ten counties as follows:

COUNTY	PARISHES
St. Mary's County	William & Mary King and Queen
Kent County	Kent Island (or Christ Church) St. Paul's
Anne Arundel County	Herring Creek (or St. James) South River (or All Hallows) Middle Neck (or St. Anne's) Broad Neck (or Westminster)
Calvert County	Christ Church All Saints St. Paul's All Faiths

Charles County	William & Mary (or Pickawaxon) Port Tobacco Nanjemy (or Durham) Piscataway (or St. John's)
Baltimore County	Patapsco (or St. Paul's) Copley (or St. John's, also Gunpowder) St. George's (or Spes Utie)
Talbot County	St. Paul's St. Peter's St. Michael's
Somerset County	Somerset Coventry Stepney Snow Hill (or All Hallows)
Dorchester County	Great Choptank Dorchester
Cecil County	South Sassafras (or Shrewsbury) North Sassafras (or St. Stephen's)

In the parlance of twentieth century America the word *parish* has come to mean a congregation of churchmen who belong to a given ecclesiastical corporation regardless of their place of residence. The historical use of that word, and the use as we find it in colonial Maryland, indicates a geographical, political subdivision of a county in which all the freeholders regardless of religious affiliation paid their taxes for the support of the church, in which all freeholders had the franchise, in which vestrymen were not merely officers in charge of the financial affairs of the church but were also civil officers elected to oversee and police the morals of those resident within the parish and to care for the poor and indigent residents within their area. Consequently the names of the geographical parishes were apt to be influenced not by an ecclesiastical term, but rather by the name of some outstanding physical phenomenon. Gunpowder parish was named for the Gunpowder River; Broad Neck indicates a peninsula lying between the Patapsco and Severn Rivers.

Despite the fact that the Act of 1692 called for the setting out of parishes prior to September thirtieth of that year, some counties were slow in organizing. Somerset once more was slow in organizing and did not conform until November 8, 1692 when assessors were appointed by the Justices of the Court to appear on the twenty-second of the month, and the Baltimore County election did not take place until April 25, 1693.[29] In most cases four freeholders were appointed to represent each Hundred in the county.[30]

In addition to those provisions of the act regarding the support of the ministry, Governor Copley wanted the Assembly to provide a glebe of not less than fifty acres for each incumbent, but the Lower House took the attitude that it would be well to have the parishes laid out first and that the location of glebes could then follow.[31] It had also been suggested, and an amendment was prepared, to make the ministers members of the Vestry, but this provision failed to pass in the first bill.[32]

The notices of the meetings of the newly elected vestrymen read very much alike. Gunpowder Hundred reported to the court on September, 1693,

> Vestrymen of Gunpowder hundred having met at the house of Mr. Thomas Preston, agreed that the Church of said Parish is to be built at Elk Neck on Gunpowder River, containing 2 acres for the Church & Churchyard, the Church to be 40 feet long and 20 feet wide, and to be called Copley Parish.[33]

The vestrymen of Patapsco Hundred likewise reported to the court:

> Vestrymen for Patapsco hundred met at the house of Major John Thomas and decided that at Pettite's old field was the most convenient place to erect a Church; Met again the last Saturday in August at Master Demondedies and confirmed the same.

Only six men in Holy Orders appear to have been in Maryland at the time of the first act for establishment, and one of these, Coode, had retired or considered himself disqualified.[34] Of the others, James Crawford was in St. Mary's County, a Mr. Moore was in Charles County, John Lillingston was in Talbot County,

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[29] *MHM,* I, 106.

[30] Torrence, 153.

[31] *Md. Arch.,* XIII, 306, 309, 396.

[32] *Md. Arch., ibid.*

[33] *Md. Hist. Mag.,* XVIII, 4. The name was soon changed to St. John's after the death of Governor Copley.

[34] See BIOGRAPHICAL APPENDIX.

Lawrence Vanderbush was in Cecil County, John Huett was in Somerset County.

The number of resident ministers increased as the parishes were laid out, but not nearly so rapidly as many parishioners desired. The Reverend Peregrine Coney, apparently the first to arrive after the establishment, was chaplain to Governor Nicholson; he served for a time as chaplain of the Assembly and was priest of St. Anne's in Annapolis, 1696-1698.

By July 30, 1694, slightly more than two years after the passage of the Act, the members of the Council reported to Governor Nicholson on the condition of the parishes.[35]

> *St. Mary's County*
>
> Divided into two parishes, each about 1000 titheables. One church built at St. George's, another going forward to be built nigh Capt. Coods of which he takes care of. No minister inducted but Mr. Crawford at present officiating. Glebe of 300 Acres rented at St. George's at 2000 lb. Tob. per annum. Cood acting as sheriff.
>
> *Kent County*
>
> Two parishes, one church built, another laid out to be built.
>
> *Anne Arundel County*
>
> Four parishes laid out. No church built. No minister.
>
> *Calvert County*
>
> Five parishes laid out, three churches built, no ministers.
>
> *Charles County*
>
> Four parishes laid out:
> William & Mary which has church built
> Portobacco which has church built
> Nanjemie which has church built
> Piscataway which has church agreed for.
> All want ministers.
>
> *Baltimore County*
>
> What parishes laid out unknown.
>
> *Somerset County*
>
> Has four parishes laid out, but never a Church. Mr. John Huett, a clergyman. Mr. Sam'l. Davis, Mr. Thomas Wilson, Nonconformists.
>
> *Cecil County*
>
> Hath three parishes; one vacant of both church and minister.
>
> No certain returns yet for Talbot & Dorchester.

The death of Governor Copley prevented this act from taking effect but when Francis Nicholson became governor of Maryland, the act was quickly reenacted. Nicholson, although his quick temper failed to win his friends on all occasions, was a real friend of the Anglican Church, not only in Maryland but also in the four other colonies which he served as governor. At the session of the Council on September 24, 1694, it was proposed that additions be made to the *Act for the Service of Almighty God & the Establishment of the protestant Religion in this Province.* In consideration that the parishes were large, it was demanded that a greater number of Vestrymen be appointed and that the minister be one, "pursuant to his Maj^ties^ Royal Instructions," and that Church Wardens be appointed "for building of Houses for the Ministers & to find out a way (if possible) by Contribution or otherwise for settling a Glebe in each parish & building a Chappell of Ease where requisite & wonting to be done at the Choice & by the Agreem^t^ of the parishion^rs^ & ^ca^ or as they shall see fit."[36]

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[35] *Md. Arch.*, XX, 106-111.

Governor Nicholson also offered to give £5 sterling towards the building of each parsonage which should be started during his term of office, and also to bear the cost of surveying each glebe which should be set apart for the support of the ministry. His secretary, Sir Thomas Laurence, also offered to give 1000 lb. Tob. toward each parsonage built.

For the first time Commissaries are mentioned in Maryland sources. The governor "pursuant to his Maj^ties^ Royal Instructions" and at the recommendation of the Bishop of London proposed that "a fitting competency" be found for a commissary to be appointed to supervise the clergy, but no legislation seems to have followed these proposals.

The Assembly of 1694 employed the services of two chaplains, the Reverend Peregrine Coney and the Reverend John Huett, both of whom received remuneration for their services and the sermon of Coney on the Fast Day of September, 1694 was ordered printed by the Assembly.[37] Huett had been in Somerset County for years; Coney was but newly arrived, but he had the Governor's approbation. After the Fast Day the House of Burgesses also ordered that "Cap^t Hill and Cap^t Bayne wayte upon Mr. Peregrine Coney and returne him thanks of the house for his faste Sermon."[38] Coney and the Reverend John Lillingston seem to have shared honors as chaplains in the 1695 Assembly and each were paid 2000 lb. Tob. for their efforts during this session.[39] The Reverend Thomas Davis, "minister of St. George's Parish," was also granted 3000 lb. Tob. for his "attendance on the Assembly."[40] From 1696 Coney served in Annapolis, but possibly because the church was not finished, he did not become incumbent of the parish until 1698 and then left with Nicholson in 1699. In 1704 he was still serving as Nicholson's chaplain while the latter was governor of Virginia.

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[36] *Md. Arch.*, XIX, 35. It may be observed that no objections seem to have been raised about the vestry in these "Royal Instructions" except that their number should be increased. We shall see that this position was reversed when later bills were sent to England for approval.

[37] *Md. Arch.*, XIX, 40.

The parish returns for the year 1694 show that the provisions of the original Act of 1692 were being carried out, for of the thirty parishes reporting, twenty-two now had churches, and nine had ministers. It was in this year, December 3, 1694, that St. John's, Piscataway had conveyed to the vestry by George Athey Little Hall, a piece of land at Broad Creek around and including the spot where the church stands. Originally containing seventy acres, the land remained in possession of the church until Spring, 1819, but by then the neighbors had so incroached on it that the church controlled only about half of the original gift. During a vacancy the remainder, with the consent of the bishop, was sold to Dennis Magruder for about fifteen dollars an acre.

Not all the parishes, however, had built churches, for in the following year Great Choptank parish was using the Court House in Cambridge for services, and the old Court House at St. Mary's was being used for that parish despite opposition from the Roman Catholics.[41]

The vestry of Great Choptank appears to have felt some disquietude concerning its failure to observe the Act of 1692 and to use the proceeds of the first three years' church tax for the purpose of erecting a church building. The House of Burgesses in 1696 granted permission to build the church at the vestry's convenience.[42]

[38] *Md. Arch.,* XIX, 178.
[39] *Ibid.,* 208.
[40] *Ibid.,* 274.
[41] *Md. Arch.,* XIX, 234; XX, 283; Thomas, 75-76. The vestry of St. John's, Piscataway did not agree to build a church until 1708. See below.
[42] *Md. Arch.,* XIX, 234; XX, 283.

The second establishment act entitled *An Additional Act to the Act of Religion* was assented to by the House and Council on October 11, 1694, but like the first Act provided that the "Great Charter of England" was to be "kept and observed in all points," and so it too was disallowed by royal authority because of the uncertain effect of references to the Magna Carta.[43]

This was not immediately known in Maryland, for as late as May, 1695 the House of Burgesses passed a resolution "that Letters be writt to his Grace my Lord Arch Bishop of Canterbury and my Lord of London desireing them to inspect into our Acts (*sic*) of Religion and Sollicit the passing thereof."[44]

The Archbishop of Canterbury and the Bishop of London replied to this resolution, and on October fourth the Council read the letters, to be followed two days later by the House. Whereupon the Council ordered (October 15) that an answer be sent "to his Grace the Arch Bishop of Canterbury's Letter and return him thanks for his Patronage of their Schools as also another to the Lord Bishop of London and return him thanks for the Suffragan Bishop and Mission of Ministers he hath promised to send in." The House of Burgesses took similar action on the sixteenth but seem to have had a slightly different interpretation of the Bishop of London's letter for they agreed to return thanks "for the Com̄missary and mission of Clergymen he has promised."[45]

An Additional Act to the Act for Religion was read for the first time on May 18, 1695 and included provision for church wardens as well as for vestrymen and clerks, all of whom were to take the oaths appointed by Act of Parliament instead of the "Oaths of Allegiance & Supremacy" and were also to subscribe to the Test.[46] The importance of this legislation again illustrates the fact the establishment grew out of the flight of James II, for on the accession of William & Mary Parliament had passed legislation providing

> And that the oaths hereafter mentioned be taken by all persons of whom the oaths of allegiance and supremacy might be required by law, instead of them; and that the said oaths of allegiance and supremacy be abrogated.
>
> I, A.B., do sincerely promise and swear that I will be faithful and bear

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[43] *Md. Arch.*, XIX, 78.

[44] *Md. Arch.*, XIX, 182.

[45] *Md. Arch.*, XIX, 221, 243, 230, 256.

[46] *Md. Arch.*, XIX, 157, 409; Bray, *Memorial*, 8.

> true allegiance to their majesties King William and Queen Mary. So help me God.
>
> I, A.B., do swear that I do from my heart abhor, detest, and abjure as impious and heretical, this damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subject, or any other whatsoever. And I do declare that no foreign prince, person, prelate, state, or potentate has, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority ecclesiastical or spiritual, within this realm. So help me God.[47]

It was this legislation which was so difficult for the Jacobites; according to their theories of Divine Right the *true* king of England was indeed "over the water," i.e., now in foreign lands, but he still was the *rightful* prince, and Englishmen owed him their true allegiance. More than four hundred English clergymen of Jacobite principles refused to take these new oaths and so were deprived of their offices. Many Marylanders appear to have been in sympathy with the new regime, consequently these new oaths were proposed for inclusion in the Church Act. The bill passed its second reading on July 4, 1695, but on the seventh of the month the Burgesses informed the Governor and Council that they were unwilling to accept these amendments and suggested that the bill be held over until the next session of the Assembly.[48]

In the meantime additional word had been received from England regarding the original church act, and the Governor replied to the Assembly that the English Attorney-General and other learned lawyers were of the opinion that the references in the original bill "according to the fundamental laws of England" would force all judicial cases to be tried in England.[49]

Again the English authorities hindered the establishment of the Church in Maryland. On July 8, 1696 the Governor informed the Burgesses

> Afterwards his Excellency was pleased to tell them that the Bill here presented Relating to Religion had been considered and that he is sorry to find them so stiff in a matter of that nature which as it is now drawn his Majesty will not Assent to for that his Majesty has declared he will not Assent to any law that contains things of different nature in it as this does wherein they joyn Ecclesiastical and temporal matters

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[47] Gee & Hardy, 649.
[48] *Md. Arch.*, XIX, 390.
[49] *Ibid.*

> together being pleased also to signify that he hopes they dont question his Majestys hindering them or debarring them of any privileges due them as Englishmen who came over to preserve and is now actually engaged for the defense of their Liberties and that if they question himself they are Obliged to declare it and to draw up a Law by itself which might explain the rights and priviledges they require . . . must go to Westminster Hall for all causes under this law.[50]

By June 12, 1696 Governor Nicholson knew that the church and school acts of the previous assemblies had been disapproved in England, and wrote the Bishop of London that he was afraid to publish this information for fear that the Burgesses would refuse to pass any further legislation; two days later he wrote the Archbishop of Canterbury that it would be impossible to secure any statute about religion "without some clause about liberty and property which, your grace, very well knows, Englishmen are very fond of."[51]

The new session of the Assembly met on May 1, 1696 and "Ordered Mr. Coney have notice the house will go to prayers every morning at 6 of the Clock."[52] Then they proceeded to take up church matters, and the Council asked that a "Law be made for Parents to bring their Children frequently to be catechized and that the ministers call upon them according to the Proposall made in September Assembly Anno 1694."[53]

The Reverend Peregrine Coney continued to serve as chaplain, but seven other clergymen resident within the province on May 8, 1696 joined in sending a letter to the Bishop of London urging that additional clergy be sent to them.[54] The signers to this petition were Peregrine Coney, John Lillingston, Richard Sewell, Stephen Bordley, Benjamin Nobbes, George Tubman, Hugh Jones, and Thomas Cockshutt.

Others known to have come to Maryland between the enactment of the first Act for Religion and this time were Charles Cox, John Leach, Lawrence Vanderbush, James Crawford, Richard Hull, Thomas Teackle, Thomas Davis, James Brechin, and a Frenchman known only as Monsieur Morien.[55]

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[50] *Md. Arch.,* XIX, 393.
[51] Steiner, *Unpublished Ms,* 118.
[52] *Md. Arch.,* XIX, 335.
[53] *Md. Arch.,* XIX, 289.
[54] *Md. Arch.,* XIX, 313; Steiner, *Unpublished MS,* 115.
[55] See Biographical Appendix.

An Act for the Service of Allmighty (sic) God and the Establishment of the Protestant Religion within this Province was among the legislation of the session of 1696. This act provided

> . . . That the book of Com̃on Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church According to the use of the Church of England together with the psalter or Psalms of David and that the Morning & Evenging Prayer therein Contained be Solemnly read by all and Every Minister or Curate in every Church or other place of Public Worship within this Province And be it Enacted . . . That the Church of England within this Province shall Enjoy all and Singular her Rights Priviledges & ffreedoms as it is now or shall be att any time hereafter Established by Law in the Kingdom of England and that his Maties Subjects in this Province shall enjoy all their Rights and Libertys according to the Laws and Statutes of the Kingdom of England in all Matters and Causes where the Laws of this Province are Silent And whereas the present Constitution of this Province being in its Infancy will not admitt of raising a Maintenance for Ministers by way of Tyths as in England and other places by time brought to perfection Be it Enacted . . . Instead thereof a tax or Assessment of fourty pounds of Tobb^{o} p poll be yearly . . . levied upon every Taxable person within the precincts of each respective parish wth in this Province as they are now (by an Act of Assembly of this Province made att a General Assembly begun and held att the City of St. Marys the Tenth day of May 1692) laid out . . . in such mañer as the publick leavy of this province heretofore have been and Still are Collected . . .

The act then provided that the sheriff was to pay " . . . to the Vestryman of each parish now Established by Law or theire Order to the Minister of the parish. Lawfully instituted and inducted and till that can be legally done or some other way presented by the appointment of his Māty's Governor . . . "

The Vestry is made a body corporate as in previous acts and ". . . such Minister shall be Principall Vestryman of the Vestry of such Parish . . . the Vestrymen . . . shall Choose their Register who shall be sworne to keep a true Register of all theire Proceedings . . . "

The vestrymen were required to attend every meeting subject to a fine of 100 pounds of tobacco.

And " . . . the Minister . . . shall have Liberty to Elect the Parish Clerk and shall pay him one Thousand pounds of Tobbacco per Annum . . . the Vestrymen aforesaid within Twelve months after the publication of this Law shall provide att the Charge of the parish fair Register Book of paper or Parchment . . . "

The registrar was required to place in the book the record of " . . . all Marriages Births of Children Baptisms and burialls of all Sorts of persons within the Parish (negroes and Mullattos Excepted) . . . "

Former provision for registration of vital statistics at the county courts was repealed. Although the annual election of Church Wardens was provided for, the vestry continued to elect to vacancies within their number. Finally the Acts of 10 May 1692 and 2 May 1695 were voided.

Several points of interest may be noticed in this new church establishment act. In the first place, although the acts of 1692 and 1695 were found sufficiently faulty to be disallowed in England, this act recognizes them as *fait accompli;* no new provision is made for the laying out of parishes, etc.; this had already been accomplished, and even if disallowed in England was recognized in Maryland as something which need not be done again.

Even more important was the provision which caused the English authorities to disallow the act. It has already been observed that Baltimore's Charter, although never carried out, seemed to indicate that the Church of England was to be the only legal religion in Maryland; the act continued this tradition. It provided for the liturgy of the Church of England in ALL churches and chapels without exception. No provision was made for dissenters of any kind, and for this reason the act was disallowed when it reached England.

Opposition to the *Act for the Service,* etc. was not slow in showing itself. *A Petition and Address of the People called Quakers in Maryland* was soon presented to the Governor, the Council, and the Assembly. The Quakers pointed out the difficulties of their conscientious inability to take oaths and then proceeded to oppose the church acts.

> The next thing we have at this time to lay before you, is the suffering we are under by reason of a late Act which enjoyns to pay a certain tax towards the building of Churches (so called) and maintaining of those called Ministers, which for pure confidence to God we can not do, but must for ever bear out testimony against all such as preach for hire,

> knowing that the Ministers of Christ never preached any such thing; by reason of which we suffer and our goods are seized and taken from us, that otherwise would be for the support of our families . . .

The fear of Romanism both in England and in Maryland was such, however, that the act passed the Maryland Assembly, but opposition was being built up in England by English Quakers and others.[56]

The clergy of Maryland, writing to the Bishop of London, pointed out those fears. After rehearsing the history of the former acts and the difficulties the clergy were under they said

> Could the Quakers clear themselves of the 40^{lb} p poll, the Papists might all pretend to do so too, because they have Priests of their own to provide for; and could both these parties effect their designs, the Clergy and the Church of England would be left in a very naked and poor condition here, besides that we might expect many that have their religion still to choose, would turn either Papist or Quakers, and refuse to pay, too, for many of them look upon the Sacraments as needless impositions, and go neither to the Papists' Mass nor the Quakers' meetings, and seldom or ever to Church . . . We hope your Lordship will be likewise pleased upon occasion to make such further intercession for us with His Majesty . . . as far removed as the Quakers and Papists seem to be in their different sentiments about religion, they are jointly bent against our Church . . . The Expectation of the Lord Baltimore's being restored to the Government of Maryland animates the Priests and Jesuits to begin already to inveigle several ignorant people to turn to their religion. To which end they do (contrary to the Act of Parliament to deter them from perverting any of His Majesty's Protestant subject to Popery) introduce themselves into the Company of the sick, when they have no Ministers, that his Excellency hath been lately forced to issue out his proclamation against their so doing, to restrain them. . . . we hope ere long we shall be happy with the presence of The Reverend Dr. Bray, your Lordship's designed Commissary . . . [57]

The Council and Assembly likewise sent a petition to the King asking that the new law might receive royal assent, and if not, that it might have the force of law until another could be drawn and receive royal assent. In the event this law, like the others, should fail to be approved by the king, they asked that " . . . you will be graciously pleased to cause your royal instructions to be sent to us, directing how we shall compose y^{e} same for yo^{r} royal Assent . . . "[58]

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[56] Perry, *Maryland,* 2ff.

[57] Perry, *Maryland,* 8 ff.

This proclamation of the Governor regarding the zeal of the Romanist clergy is to be found in Perry, *Maryland,* page 24, and reads in part:

> Whereas, I have lately received credible information from Charles County and other parts of this His Majesty's Province, how that several Popish Priests and zealous Papists make it their constant business (under pretence of visiting the sick during this time of common calamity and sickness) to seduce, delude, and persuade divers of His Majesty's good Protestant subjects to the Romish Faith, by which means sundry of the Inhabitants of this His Majesty's Province have been withdrawn from the Protestant religion by law established, and from the due and natural obedience they owe to his s^{d} Majesty and laws, whereby the party so reconciled and withdrawn, as well as their procurers and counsellors, have justly incurred the penalty and forfeitures as in cases of high treason, if thereof lawfully convicted, 7c., as by the Statute of the 23rd of Elizabeth and divers other Statutes does evidently and plainly appear. And forasmuch as it hath been likewise represented unto me how that Protestant Servants living with Popish Recusants are restrained from going to Church . . . I have thought fit . . . to issue this my Proclamation strictly forbidding and forewarning all Priests and Papists whatsoever to desist and forbear such their notorious and open violation of His Majesty's known laws . . . and do . . . strictly charge and commond that no Popish Recusant whatsoever living within this His Majesty's Province, having any Protestant Servants or others persons under his, her, or their jurisdiction and power, do any ways restrain or hinder them from going to their respective Parish Churches under severest penalties . . . Given . . . under the Broad Seal of the Province, this 29th day of March, 1698 . . .

Again we have evidence that the political situation arising out of the flight of James II the Romanist and the accession of Protestant William and Mary, together with fears of revival of the Roman Catholic religion within England and her colonies, were the chief motivation for the establishment of the Church in Maryland, and it is primarily on this basis that royal approval for the church acts was sought.

In the meantime a religious census was made by the sheriffs of the counties, and returns were made to Henry Denton, Clerk of the Council. The parish boundaries were listed as well as the names of the vestrymen and the number of taxables. Likewise a return was made of all Quakers and other Protestant dissenters and of all Roman priests and lay brothers. These reports show a limited number of such:

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[58] *Ibid.,* 27.

Anne Arundel County
　No Priest, or lay brother.
　Six meetings.
Baltimore County
　None.
Calvert County
　No priest or lay brother.
　Two meetings.
Prince George County
　None.
Charles County
　Three priests, one lay brother.
　Four chapels.
　Two Quakers, no meeting-houses.
St. Mary's County
　Two priests, one lay brother.
　Four chapels.
　No Quakers or Dissenters.
Somerset County
　No priests, lay brothers, nor chapels.
　No Quakers, two dissenting chapels.
Dorchester County
　No priests, no dissenting ministers.
Talbot County
　One Romanist chapel, no priests, no brothers.
　Four meeting-houses.
Kent County
　No chapel, no priests, no brothers, three laymen.
　Twenty-four Quakers whose names are listed, one meeting.

Parish glebes at this time were:

A plantation in St. George's Hundred given by "one Cagen," now within the parish of William & Mary, St. Mary's County.

Two hundred acres of land called the *Addition* devised by the will of Richard Randall of Charles County for the support of a Protestant minister, now within the Parish of Nanjemy.

Two hundred and fifty acres of land given by will of Captain Ladd to Christ Church Parish, Calvert County, and one hundred acres of land given by John Manning to the same parish.[59]

The problem of providing proper glebe lands continued to be a live issue; the following year Governor Nicholson attempted in vain to have glebes set apart from escheated or surplus lands which were not too far from settlements; the Assembly dissented, and it was about this time that the governor complained to the Bishop of London that he (Nicholson) had been "kicked upstairs" from Lieutenant Governor of Virginia to Governor of Maryland "where I have found to my sorrow, great trouble and charge."[60] Not least of his troubles was the inability to get the Lords Commissioners of Trade & Plantations and the King in Council to approve the former acts concerning religion. Sir Thomas Lawrence wrote to the Bishop of London that the Assembly had been in an "ill humor" because of the repeal of the former church establishment bills, and if Nicholson "had not with address got them speedily re-enacted. the churches would not have been built and the maintenance of the ministry" would have failed.[61] Lawrence in the same letter informed the bishop that he expected that each of the thirty parishes would have churches by the time Commissary Bray arrived.

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[59] Perry, *Maryland*, 23.

The hopes of the Assembly members were unfounded; on February 30, 1699 the King in Council disallowed the bill for establishment on the same grounds as before—that by including the section "declaring that all ye laws of England shall be in force in Maryland" they had included something which was not in the title of the Act, but in disallowing the Act it was specifically stated that the powers granted to Governor Nicholson and the Assembly included the right to "ordain laws w^ch^ are to be in force untill his Majesty's pleasure be signifyed to y^e^ contrary.[62]

This information (although unknown to him at the time) arrived on the same ship which brought Dr. Thomas Bray, who having been appointed Commissary for the Bishop of London, sailed from England on December 16, 1699 and arrived in Maryland March 12, 1700.[63] Bray has many claims to fame for his work in founding the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge,[64] but certainly no less important was his ability to steer a new Church Act through the shoals of controversy and to see the Church in Maryland finally established with royal assent.

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[60] Steiner, *Unpublished* MS, 119.

[61] February 20, 1696/7. *Ibid.*, 121.

[62] Perry, *Maryland*, 29.

[63] Perry, *Maryland*, 30.

[64] This was the age of Religious Societies. There were in London alone at this time nearly forty such societies.

III

The Maryland Church Established

THE Maryland Church undoubtedly owes its eventual establishment to the first Commissary of the Bishop of London for Maryland, the Reverend Doctor Thomas Bray, one of these characters, rare in the eighteenth century, whose rise to importance seems to have been due primarily to his own abilities and piety.[1] Of his importance to the world-wide mission of the English Church we need not speak here; we are primarily interested in his effect upon the Maryland Church.

Bishop Compton of London, within whose jurisdiction all the Anglican churches in the colonies lay, appointed him commissary for Maryland in April, 1696.[2] An English bishop's functions may be considered under two headings, those which appertain to his religious status, as for example, confirmation, ordination, consecration of churches, and such like—offices which can be performed only by one in episcopal orders, and secondly, those functions of superintendence, some of which were of ecclesiastico-civil nature, including not only the superintendence of the clergy, but also jurisdiction over the probate of wills, issuance of marriage licenses, and presentation to benefices.

Commissaries had been used in England by the bishops during the seventeenth century to whom they had delegated the exercise of certain jurisdiction in particular areas of dioceses with the power to hold visitations, call conventions, superintend the conduct of the clergy, and to act in general as the bishop's right hand.

Bray's appointment as commissary carried with it the stipend of £400, in addition to which he was rector of Sheldon (a good living) from 1690 until shortly before his death in 1730. When we consider that most Anglican missionaries throughout the colonial period lived on a stipend of a little less than £100 and that in England many a country parson received as low as ten to twenty pounds a year, it is not remarkable that considerable attention was paid to Bray when he finally arrived in Maryland.

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[1] For details of his earlier life see BIOGRAPHICAL APPENDIX.

[2] The question of the jurisdiction of the Bishop of London over the Churches in the American colonies is a troublous one. Succeeding bishops of London differed in their interpretation of their powers.
See Cross: *Ang. Episcopate;* Brydon, *Va's. Mother Church.*

The delay in coming to Maryland, in retrospect justified, during which time Bray was busy sending parochial libraries to the Maryland parishes and in finding clergymen willing to emigrate, was much misunderstood in this country. Almost as soon as news had arrived of his appointment, Governor Nicholson recommended to the Assembly that the power of granting marriage licenses be granted to the new commissary.[3] This was indeed magnanimous; perforce the power of granting marriage licenses, reserved to the bishops in England, had in the absence of our American episcopate been granted by the king to the governors of the colonies. In most colonies it was not only a lucrative prerogative, but one which was jealously guarded by the governors; it was one of the factors which alligned many of the governors on the side of those opposed to a colonial episcopate, yet Governor Nicholson was willing to stand aside in the best interests of the church. A month later Nicholson proposed to the Assembly that all the money and tobacco derived from marriage licenses since June 29, 1697 be granted to Dr. Bray in consideration of the good work he had already done in providing parish libraries.[4] The bill for granting to the commissary the right to issue marriage licenses passed through two readings in the Lower House, but was refused finally on the ground, "This house does conceive that when Doct: Bray Arrives in Quality of a Suffragan Bishop the right of Marriage License will properly belong to him."[5]

That Bray was to be in episcopal orders seems to have been expected from the many Maryland sources available for this period. A suffragan bishop has full episcopal orders and can thus function in all the religious activities demanded of a bishop, but his judicial functions remain under the supervision of the diocesan, the ordinary. The suffragan does not have the right of succession. During the reign of Henry VIII legislation had been passed permitting diocesan bishops to ask for such assistance by submitting the names of two nominees to the king who selected one nominee and granted permission for his consecration. Seventeen such suffragans were consecrated prior to 1592 when the act was permitted to fall into disuse, although the Canons of 1603 assume their existence. At the time of the appointment of Bray the knowledge of this act was prevalent for in 1694 the nonjuring bishops, those who had been deprived of their sees for failure to take the new oath of allegiance to William and Mary, had consecrated two suffragans nominated by the "King over the water," James II, in order to continue their line of succession. Except for the fact that William was dependent upon the good will of the dissenters and was himself not given to enhancing the Church of England in its catholic principles, the consecration of Bray might have been accomplished. The failure resulted from the coalition of nonconformist and low church Whig politicians upon whom William's political support rested. Bray's attitude may be seen from his *Memorial* written at this time.

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[3] October, 1698. *Md. Arch.*, XXII, 165.

[4] November 7, 1698, *Md. Arch.*, XXII, 178.

[5] November, 1698. *Md. Arch.*, XXII, 255.

A MEMORIAL
REPRESENTING THE NECESSITY OF CONSTITUTING A SUFFRAGAN BISHOP IN MARYLAND.

It being the peculiar happiness of the Church of Engd. above most other Churches of the Reformation y^{t} it is under y^{e} primitive and Apostolical Governm^{t} of Bps; where y^{e} Mind both of its Clergy and Laity are free of any fears of a Nullity, either as to its Ordinances or Sacramt; *(all abbreviations above the line are now going to be brought down to the line).* I find it to be ye Earnest Desires and ye Eager Expectations, of its truest Sons and most Valuable Members, that Such of our Colonies aborad as have any considerable Number of parishes Set out, Churches Built, a Manitenance established for the Parochial Ministers & Clergy residing therein, should as wel Compleat their Constitution as National Churches, as to Render them conformable to their Mother Church, ye Church of England, Enjoy Likewise ye Benefit of an Episcopal Governmt & Administration, by means of Bps presiding over, & Residing amonst them.

Now ye Sevl. Colonies which by the Advances already made toward the compleat Model of a Xan Church Seems to want nothing farther to Crown Sp glorious a Work, are these four Barbadoe and Jamaica amonst ye Islands Virginia & Mary Land on ye Contnt but ye Latter of these being only wh I am Cont (?) snd for; I must not Intermeddle, and shall only crave Leave to Lay it before ye Consideration of (?) Legislators ye wants of that. And in Maryland now that between Thirty and Fourty Churches are Built, and most of them already fild, and all of them in a fairway to be soon provided with parochial Ministers; It is humbly conceived that there should be a Bp Sent to preside over them, and to Ordain fit persons to suply those Cures as the shall become vacant. And ye Reasons I shall psume to offer in plea psume to offer for this necessity are, first such as seem to me to have their weight from more General Considerations respecting such Distant Churches. The second such as do more peculiarly Regard the State and Circumstances of the Church in Mary Land.

And first as to Reasons of ye former sort

I. If Bps are necessary in ye Xan Church as undoubtedly they are to Exercise several Emm. and most of th m peculiar Functions As ye Orainaiõn of Ministers, ye Confirmiõn of Adults ye Consecraiõn of Churches As also to preside over ye Inferior clergy and to Exercise Discipline amonst them & the Laity surely they must in a more especially manner be wanting for these purposes in a colony so many Thousand Miles from any one capable of those Administracõns. It is impracticable that persons should come so far thence (?) to be ordained, or youths to be confirmed & however Churches may be Consecrated by other Hands yet it seems Impossible that Regularity should be preserved amonst ye Clergy, & good Discipline maintaind wth Regard both to them & ye Laity, without one Bp at least Residing amonst them.

II. It seems Requisite to Consecrate Bps for those parts as we of the Church would be thought to Believe the Truth and (indistinguishable word) of our own Arguments brought to prove ye Jus Divinii of Episcopacy, and ye necessity of Bps (where possibly they may be had) to Constitute any National a Regular part of the Catholick Church. And indeed ye Neglect of sneding Bps into such remote parts belonging to (our?) Church and Nation and those too Colonies so Large and popolous and of such consequence and Considerãon, as most of the Plantatĩns now are, may possibly Incline even ye Members of our own Church, to doubt whether Bps are so necessary in ye church as they have been taught and have been hitherto persuaded. And this is ye Reflection I have often heard many of them make on this Ne lect.

III. Whereas ye Church of Rome has always such care to send her Bps, even Ad Partes Infidelius, and where ye Spaniards, Portugese, and other Nations of that cõmunion have got footing; They have always made it their cheifest care to settle Bps in these their colonies, as is wel known both in ye E and West Indies; I fear it would Remain too Long ye Reproach of o (?) Church and Nation should not ye like be done wth Regard to several provinces in America belonging to ye Crown of England, now especially that they are become so Considerable for ye Numbers of People, and for ye Immense Riches they send us home whereby more than from all other causes, we are become for Trade a d Naval Force ye most Considerable Nation in ye World; For Surely we who daily reap so plentifully of their Temporal things should Return to them in some small reasure by yielding to them those spiritual advantages and I c could here contend for.

Secondly I humbly crave leave to offer farther some Reasonings for sending a Suffragan Bp into Mary Land arising from some particularities respecting ye resent State and Circumstances f that Church.

(Here I summarize)

1. Half the parishes in Maryland remain unfilled; he has difficulty getting men to go out; but knows several good men worthy of ordination who cannot afford to go so far to England.
   The people are getting discontented with providing a support but having no ministers.
2. When it takes two years to get a parish filled after the present men are gone, he fears the vestries will become used to having the money in their hands and will not fill the cures, cites the Virginia situation. People would rather have men there ordained whom they know rather than accept men whom they do not know. Church will never be given real support until the sons of the people are incumbents.
4. Necessary to prevent increase of Romanism.
5. Should have at least one bishop in the Legislature to prevent rash legislation.
6. Bp. ought to have power to institute, induct and license preachers.
7. Says people really want bp. with full jurisdiction. He realizes that this idea has been opposed and that the general impression is that the people are largely dissenters and therefore averse to bps. Not so.[6]

But it cannot be doubted that the tardy arrival of Dr. Bray did complicate matters in Maryland. On November sixteenth in the House " . . . it is remarked that for as much as Doctor Bray hath been long expected in this province but is not yet arived that Such a settlement be reserv'd untill such time as he does arrive."[7] To this the governor replied the following day, ". . . It is answered that the Reverend Doctor Thomas Bray is dayly expected in the first Shipps."[8]

In the almost hourly expectation of the arrival of Bray with many more clergymen who should serve the parishes, a bill was passed providing that the vestries of such churches as were unfinished or in want of repairs be given the right to apply to the justices of the county prior to the raising of the county levy for such sums as might in the opinion of the justices be necessary for the finishing or repairing of the buildings and that the justices

[6] *Excerpts from the Bray MSS in Sion College, London, from Photostats in the Library of Congress.*

[7] *Md. Arch.*, XXII, 189.

[8] *Ibid.*, also, XXII, 256.

should add this sum to the amount to be raised by the annual county levy providing the amount did not exceed ten pounds of tobacco per poll. Throughout the colonial period the annual requests for such levies are found regularly in vestry minutes. The act also provided for the purchase of books by assessment for the registrars mentioned in the church act of 1696. Finally the act denied the vestry the right to withhold any portion of the income of the forty pounds per poll provided for the minister on the ground that the church was unfinished; this applied only to those parishes which had a regular incumbent, of course.[9]

St. Anne's Parish, Anne Arundel County, had been intended as the residence for the new commissary, but its completion had been prevented by a series of mishaps and a bill was introduced and passed in the June-July, 1699 Assembly providing for a committee consisting of Captain Richard Hill, James Sanders, Samuel Young, John Worthington, William Hutchinson, George Ashman, and John Leech to set aside the former contract and contract anew for a church with dimensions of 65 by 30 feet.[10]

This same session expressed doubts that Bray was ever coming to Maryland. On July 12, 1699 the Governor and Council recorded that Annapolis parish was deliberately made small so as to entail a minimum of parochial work for Bray, but that this arrangement provided such a small income that the governor had difficulty in keeping it supplied. Inasmuch as Dr. Bray "after three years Expectation" had not arrived nor had given any assurance when he would come, the Council recommended that this Parish be joined to the next so as to make a competent income for "an able Divine."[11]

If Bray himself had not yet arrived, certain forerunners of him continued to arrive in the form of parochial libraries of sufficient value for the Assembly to legislate for their safekeeping, and an act was passed in this session of the Assembly "for the secureing the Parochial Librarys of this province,"[12] providing that the libraries should remain in possession of the minister who was charged with preventing "waste or Imbezlement" and for which he was to be held accountable to the Governor, Council, and

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[9] *Md. Arch.*, XXII, 468.
[10] *Md. Arch.*, XXII, 580.
[11] *Md. Arch.*, XXII, 332.
[12] *Md. Arch.*, XXII, 518.

Vestry. The vestry was obliged to inspect the library twice a year, and on his removal the incumbent was to deliver the library to the vestry. Bray and his successors in the office of commissary were appointed Chief Visitor of all the libraries.

When Bray did arrive, the man who had made such preparations for him and for the welfare of the church had been replaced by Governor Blakiston. Blakiston was of more amiable nature than Nicholson and had relatives who had long held prominent positions in the province. Nicholson had been a driver; Blakiston was able to lead the Assembly for he was liked, trusted, and respected. Bray's first notice in the pages of the *Archives* is characteristic of him; on May 4, 1700 he appeared before the Governor and Council pleading for the remission of a fine imposed on Major Edward Dorsey. In his appeal Dr. Bray does not question the findings of the court which adjudged Dorsey guilty, rather his appeal is based on the charity of the Council for he claimed that Dorsey was unable to pay the fine without distress to his large family. Bray was always interested in providing for those who had not the wherewithal to pay.

In the meantime, on April 26, 1701, another *Act for the Service of Almighty God and Establishment of Religion in this Province According to the Church of England* was passed by the Assembly and sent off to England for approval. This act provided most of the substance of the former acts.[13] There were some significant changes and additions, and it was confidently hoped that it would meet with royal approval. After the usual preamble stating the reasons for the passage of the act, it provided

> . . . That all things that have been heretofore Legally done by Virtue of former Acts of this Province, for this purpose made, and bearing this title, or tending thereto, in and since the year 1692, be and hereby Rattified . . .
> . . . That the book of Common Prayer . . . be solemly read by all and Every Minister or Reader in Every Church or other Place of Public Worship within this Province . . .
> . . . this province being in its infancy will not admitt . . . of Tithes as in England . . . instead of such Tithes . . . a Tax or Assessment of fforty Pounds of Tobb^{o} p Pole . . . which said Assessment . . . shall Allways be paid and Allowed to the Minister of Each respective Parish inducted appointed by his Ex^{cy} the Gov^{r} of this Province, or other

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[13] *Md. Arch.*, XXIV, 91.

> Person thereunto Legally authorized . . . Such Minister is hereby required . . . to keep a Clerk . . . and to pay and Sattisfye such clerk the Sume of One Thous^{d} Pounds of Tobb^{o} Yearely . . . noe Minister Preist *(sic)* or Magistrate shall p^{r}sume to Joyne together in Marriage . . . contrary to the Table of marriages by this Act Appointed to be sett up in every Parrish Church . . . and to prevent any Lay Persons from Joyning any psons in Marriage where a Minister or Preist cann be had . . .
>
> Be it likewise Enacted by the Authority af^{d} That in every Parrish where a Minister or incumbent shall reside or have charge of Soules therein noe Justice or Magistrate Shall Joyne any psons in Marriage . . . And it shall be lawfull for every minister to take receive of every pson or Persons by him married the Sume of Five Shillings Sterling and noe more . . . Provided such psons come to such Parrish Church or Chappell at time of Divine Service for contracting such marriage . . . . . . the Sherrif of each several County shall, & is hereby obliged to Collect and gather the said assessm^{t} of 40 per poll . . . and shal pay the same 40 pounds p pole to the Vestry of each respective Parish, by this Act constituted and Incorporated a Body Politic.
>
> . . . And the said Vestrymen are hereby impowered & Enabled, by the names of the Principal Vestryman and his Brethren Vestrymen of such Parish, to recover, take and Receive into their Custody and Possession, to be disposed of in Pious uses for the Benefit of the Church and Parish; any Lands, Tenem^{ts} . . . by what manner of way soever Given . . . etc.

On the same day on which Governor Blakiston approved this new act (May 9), the House voted that the bill should be carried to England by Dr. Bray with the hope that he might be able to influence its passage; the governor approved this scheme on the following day.[14] Bray was also rewarded for his work in establishing parochial libraries by a gift of £50 from the House of Delegates. This was no trivial purse when we remember that it equaled the annual stipend soon to be provided for most Anglican missionaries in the adjoining colonies by the English missionary society, the S.P.G.[15]

On the twenty-third of May, 1700 Commissary Bray began his first Visitation at Annapolis and continued it through the twenty-fifth.[16] The purpose of a Visitation is set forth in Canon CXXXVII of the Canons of 1603/4 as " . . . that the bishop, archdeacon, or

[14] *Md. Arch.,* XXIV, 31, 84.

[15] *Md. Arch.,* XXIV, 69.

[16] For Visitation Articles see reprint in Hawks' *Contr.*

other assigned to visit, may get some good knowledge of the state, efficiency, and ability of the clergy, and other persons whom they are to visit . . . "

The clergy were called to gather at Annapolis and to present their letters of Orders, licenses, and other pertinent documents to prove their right to hold benefices, and then to proceed to such business as might present itself. After prayers were read, Dr. Bray presented his Visitation Charge and the following clergy reported present:

John Lilliston, Rector of St. Paul's, Talbot Co.
Benjamin Nobbes, Rector of William & Mary, St. Mary's Co.
Christopher Platts, Rector of King & Queen, St. Mary's Co.
Robert Owen, Rector of St. Paul's, Prince George Co.
George Tubman, Rector of Port Tobacco, Charles Co.
Hugh Jones, Rector of Christ Church, Calvert Co.
Thomas Cockshute, Rector of All Saints, Calvert Co.
Henry Hall, Rector of St. James', Herring Creek, Anne Arundel Co.
Joseph Colebatch, Rector of All Hallows, Anne Arundel Co.
Edward Topp, Rector of Annapolis, Anne Arundel Co.
George Trotter, Rector of Somerset and Stepney, Somerset Co.
Thomas Howell, Rector of Great Choptank and Dorchester, Dorchester Co.
Richard Marsden, Rector of St. Michael's, Talbot Co.
Stephen Bordley, Rector of St. Paul's, Kent Co.
Richard Sewell, Rector of North and South Sassafras, Cecil Co.
Jonathon White.
Alexander Strahan.[17]

From this list it may be inferred that the vacant parishes at this time were Christ Church, Kent Co.; Westminster Parish, Anne Arundel Co.; All Faiths, Calvert Co.; William & Mary, Nanjemy, and Piscataway in Charles Co.; St. Paul's, St. John's, and St. George's in Baltimore Co.; St. Peter's, Talbot Co. and All Hallows, Somerset Co., White and Strahan are not listed at the visitation as being incumbents of parishes; Strahan is not heard from again, but White subsequently became incumbent of William & Mary Parish, Charles Co. In 1708 he became first rector of Queen

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[17] Bray's *Visitation Articles.*

Anne Parish, set apart from St. Paul's, Prince George County in 1704, where he remained until his death in 1717.

At this session the clergy agreed to write a letter to the Governor of Virginia in support of a letter previously written by Bray concerning a clergyman by the name of Whately who had been on shipboard with Bray and who had occasioned scandal by his morals and doctrine. Bray was shocked, but Commissary Blair of Virginia eventually recommended him to Governor Nicholson for appointment to a Virginia Parish, and he died as rector of Bruton Parish in 1710.

Commissary Bray feared lest similar cases should arise in Maryland, and when one such did come to his attention he brought the individual before the assembled clergy. One T__________ (the name is not given in any of the contemproary material and there were three such initial letters among the Maryland clergy) was accused before the governor of committing bigamy. It was alleged that T__________ had married in this country after having left a wife in England. T's reply was ingenuous; he said that he had indeed married in this country, but that M__________ S__________ Daughter of W__________ S__________ of I__________ in Oxfordshire, who was said to be his wife, was not his wife; he had merely committed fornication with her previous to taking Holy Orders! Commissary Bray admonished him severely, but when the man insisted that he could give proof that he was merely a fornicator instead of a bigamist, the matter was held over until the next Visitation to give him time to clear himself. Bray advised him that he should institute a suit for libel in order to clear his name. The case does not again appear in the records, probably because Bray returned to England immediately, so we have no record of the outcome of the case.

Committees were also appointed from the clergy to meet with the Governor and the Speaker of the House to thank them for their efforts in behalf of the new bill for the establishment of the church. The clergy passed resolutions agreeing to catechize and instruct children in their parishes and to prepare young people for admission to Holy Communion. In the absence of a bishop Confirmation was impossible, and necessity obliged the clergy to admit to communion under the rubric of "desirous and ready." The necessity for sermon preparation was also stressed by the clergy.

Much to the credit of this small group in their first meeting for any organization of the infant establishment the clergy resolved to raise a fund to send a missionary into Pennsylvania to convert the Quakers. Possibly there was some feeling of carrying the war into the enemy's camp, but if so they were in earnest for £25 was subscribed by this small group. Then, agreeing that Bray ought to return to England they gave the following reasons:

> Because it was necessary to have an Agent who would see to the procuring of the Royal Assent to the new Establishment Act.
>
> Because Bray's personal knowledge of Maryland's needs would help in building up the libraries.
>
> Because there was a pressing need to recruit more clergymen.
>
> Because Bray's return to America would be of encouragement to others who contemplated coming to this country.
>
> Because, having had such an excellent Visitation he could do more good in England before next Spring than he could do in Maryland.

Adjournment was then agreed upon after setting the next General Visitation for Wednesday after Low Sunday at Annapolis, together with an Eastern Shore Visitation at York, Talbot Co. and and a Western Shore Visitation at Annapolis in the autumn.

Bray returned to England in August with the expressed purpose of promoting approval for the establishment bill, but he had learned many things about the Maryland situation, not least of these being the difficulty of continuing the office of commissary. One difficulty was paramount—a means of support. Later he informed the Bishop of London that a bill had been introduced in the Assembly to make the commissary a Judge in Testamentary Causes with an income of about £300, and it was on this expectation that he had accepted the appointment of commissary, but to his chagrin, when he arrived in Maryland he found that the bill had been disallowed by the King. The position demanded a man who could command respect of the rest of the clergy; the autumnal visitations (after Bray's departure) were failures because the Maryland clergy appointed to hold these meetings carried insufficient prestige to demand the attendance of other Maryland clerics. One plan after another miscarried; once Bray attempted to raise sufficient funds by voluntary subscription to buy a farm from which the commissary might derive support, and he actually collected promises of £357 10s before the idea collapsed. Then he had introduced into Parliament a bill for the support of a suffragan bishop but neither "Prince nor People" aided it with their support. Finally, when a rascally clergyman by the name of Holt, having been driven from Virginia, managed to be appointed to one of the best parishes, Bray tried to get royal funds from Queen Anne (who succeeded, March 8, 1701/2), but this plan also miscarried.

Shortly thereafter he persuaded Michael Huitson, Archdeacon of Armagh in Ireland, to accept the commission with a stipend from the Society for the Propagation of the Gospel, a missionary society recently formed by Bray and others, but at this juncture Governor Blakiston died and was succeeded by Governor Seymour, a man who was almost insanely jealous of his new prerogatives. Arriving at the conclusion that Bray and the Bishop of London were trying to diminish his gubernatorial privileges, Seymour not only opposed the appointment of Huitson, but refused to have any commissary within the province during his administration. Later bishops of London even came to the conclusion that they had no right to make such an appointment, and the commissary system fell into disuse for a time. This must ever be borne in mind by those who write and speak of the scandalous lives of the Maryland clergy. Ordained and licensed by English ecclesiastical authorities, most of these men who were quite young were appointed by laymen to benefices in which once appointed they had a freehold. The secular authorities prevented the residence of any ecclesiastical authority which would censure, try, or remove a wayward priest from his cure. If some of the clergy were not prevented from excesses, the fault lies more at the door of the lay politicians than at the door of the Church.

Like all the former church acts passed during the reign of William III and the political life of his Whig government, the new church act failed to win approval when presented through Bray. Some of the objections seem purely captious, some seem to show lack of knowledge of ecclesiastical law, but they were enough to show that no establishment law would pass so long as the government remained in power.

The list of objections covers two folio pages of fine print in

Perry.[18] Some of the objections are that "the confirming of all things legally done by former Acts, or Acts tending thereto, is so general as not to be well understood; and what was legally done needs no Confirmation." But this is exactly what was needed. Acts passed by the Maryland Assembly were in force until disallowed in England. Under this provision taxes had been collected, vestries appointed, churches built, glebes bought or accepted by these vestries, ministers appointed and paid. Some legislation was necessary to confirm this action otherwise there would be no one legally responsible for property acquired or for revenues accrued with which to carry on parochial activities.

The objection is repeated that the words *other places of worship* indicated that only Anglican churches would be permitted. Today most people would be in sympathy with this objection, but it must not be forgotten that the fundamental charter under which this province was settled specifically granted to Baltimore " . . . the *Patronages* and *Advowsons* of all *(sic)* churches which . . . hereafter shall happen to be built, together with licenses and faculty of erecting and founding churches, and places of worship . . . *and of causing the same to be dedicated according to the ecclesiastical laws of our kingdom of England.*" If the Assembly erred in passing an exclusively Anglican bill, it erred on the side of the Maryland Charter.

Several of the objections are purely captious. Objection was made that the king has appointed only the governor to induct or appoint ministers and so the phrase *or other authorized person* must be deleted. As to marriage, "They come not thither to *Contract,* but to Solemnize Marage." "The word *Church* want explaining." Most of the objections are in similar vein.

This act provided that " . . . that the said Vestrymen do once every year, in or about the month of January yearly, make choice and appoint two Sober and discreet freeholders of their Respective Parishes to be Church Wardens for that year . . . " The objection to this provision is, "This Power is contrary to the Law and Practice of England. For by the Law of England the Minister chooses one *Church Warden,* and the Parishioners the other. But by Custom in some Parishes the Parishioners have the choice of both."

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[18] Perry, *Maryland,* 49, 50.

One wonders how legal counsel was able to defend this argument. Surely there must have been other lawyers who knew the law of the church better than this, for the Canons of 1603, under which the church of England operated declares in Canon LXXXIX,

> All church-wardens or quest-men in every parish shall be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one, and the parishioners another: and without such a joint or several choice none shall take upon them to be church-wardens . . .

Despite indifference to the needs of the Church on the part of the politicians, and the open opposition on the part of the Quakers and their more quiet supporters the Roman Catholics, there were those in England who were interested in the prosperity of the Church in America in general and in Maryland in particular. In order to strengthen the hands of these supporters as well as to gain others, Dr. Bray published his now famous *Memorial* in which he pointed out that the majority of the freeholders in Maryland were in favor of an establishment and of providing for the support of the ministry by taxation.[19] In his opinion the opposition stemmed only from the Quakers and Roman Catholics who represented but one-twentieth of the population. These ought not, he said, to be excused from the support of the establishment for they would only cause the formation of other dissident groups. He was certain that houses and glebes would soon be found by other means should the establishment bill be approved.

Marylanders, too, continued their efforts to strengthen the Church. Special acts of Assembly were required for the Church to hold more than two acres needed for church and graveyard. It is usually said that this former legislation was designed to prevent the Roman Catholics from acquiring large land holdings, but more probably it was merely another instance of the anticlericalism of the party. In 1700 legislation was approved by which Christ Church, Calvert Co. was enabled to obtain a glebe, and in the same year James Rigbie gave the first piece of land to St. James Parish, Herring Creek.[20] Buildings also continued to be erected; Stepney Parish shortly prior to September, 1701 built its church. The Assembly also voted, March 23, 1701/2, to reimburse Bray for the £50 he had spent in his efforts to have the Church Act confirmed.[21]

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[19] *A Memorial humbly layd before his Grace the Lord A. Bishop of Canterbury, the Lord Bishop of London, and the other Bishops of this Kingdom, Representing the present State of Religion in the several Provinces on the Continent of North America, in order to the providing a sufficient number of proper Missionaries so absolutely necessary to be sent at this Juncture into these parts.* Previously he had published "Proposals for the Incouragement of Religion and Learning in Foreign Plantations." This paper went through a number of editions after December, 1695, was revised and amended several times, and was a motivating force in the organization of the Society for the Promoting of Christian Knowledge.

Priests and libraries continued to arrive; the Rev. Gabriel d'Emilliane, a French Huguenot who had taken Anglican orders, arrived on board the Southampton man-of-war on April 24, 1701 with a library for Nanjemy Parish, Charles Co. and with a Layman's Library,[22] and the Reverend Humbershon Baron arrived about the same time with libraries for St. Michael's, St. George's, King & Queen, Pickawaxon, St. Paul's, Prince George's Co., All Saints, Herring Creek, All Hallows and several other parishes not named.[23]

Queen Anne came to the throne on the death of William III on March 8, 1702, but the prospect of her accession had changed the complexion in political matters considerably in the year previous. Consequently Dr. Bray had been able to have a bill drawn up in England which was sent to Maryland for passage with the promise of royal approval. On March 16, 1701/2 at the very end of the session, the governor approved the church establishment bill, which was to receive royal assent ten years after Marylanders had first given approval to the project.

This bill applied only to Anglican Churches and specifically provided freedom of worship for all protestant dissenters.[24] Under its provisions the sheriff collected the tobacco tax as previously, but paid it directly to the parson. Taxpaying freeholders in each parish selected at least six vestrymen and the two wardens, and this act provided that the incumbent was not only a member of the vestry, but the principal vestryman. In order to avoid confusion with the English system where all freeholding members of the parish were in some sense considered vestrymen, the term "select vestry" was used. Meetings were specified for the first Tuesday of each month, but provisions permitted the calling of special meetings either by the incumbent or by three vestrymen (in some cases by two). Three members constituted a quorum. Failure to attend meetings might cause the imposition of fines, and the vestry was empowered to remove vestrymen who failed to serve. A rotating system provided for the election of two members each Easter Monday. The vestrymen were empowered not only to supervise the affairs of the church, but were also to inspect the morals of the inhabitants of the parish.[25] Any person in the parish being dissatisfied with the judgments of the vestry was given the right of appeal to the Governor and Council.[26] In some other cases the vestries were upheld. For example on March 20, 1701/2 the vestry of St. James Parish, Anne Arundel Co. appeared before the Governor and Council and complained that the vestry had considerable tobacco in hand when the Rev. Henry Hall was inducted. They lent it to him upon his promise to return a like amount, but he claimed that it was rightfully his. The Governor and Council ordered that he had no claim to tobacco collected prior to his induction and that it belonged to the vestry for the purpose of making repairs to the parish church. Hall was ordered to make a refund.[27] In another case, June 27, 1702, the vestry of St. Paul's parish in Baltimore Co. had 20,000 pounds of tobacco and decided to build a chapel of ease on the south side of the Patapsco River. An act of Assembly was required before this diversion of funds was permitted, and upon complaint of several parishioners the vestry was ordered to build a house and buy a glebe for the minister.[28]

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[20] *Acts of Assembly,* 1700, ch. 5; Gambrill, 95; *Md. Arch.,* XXIV, 204.

[21] *Md. Arch.,* XXIV, 223.

[22] *Bray MS, Sion College, Lib. Congress Transcripts.*

[23] Bray *MS.*

[24] Roman Catholics were under disabilities in British territories until 1829.

News of the approval of establishment reached Maryland in June, 1702 and the clergy hastened to inform the governor that " . . . we crave leave to assure you we shall always Exert our best Endeavours to answer the Ends of that your Establishm^{t}." The church had hardly grown by leaps and bounds during all this confusion about establishment bills. When Bray held his Visitation two years before, there were eighteen clergymen in the province; two years later there were only fifteen. It was some years before every parish was filled and prior to the Revolution the smaller, less populous parishes had difficulty in keeping a priest.

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[25] Vestry minutes of the time are full of instances where couples were called before the vestry and warned to cease unlawful cohabitation on pain of being turned over to the sheriff for punishment.

[26] The *Md. Arch.* in several cases record the reversal of judgment by the Governor and Council against the actions of vestries.

[27] *Md. Arch.*, XXIV, 217.

[28] *Md. Arch.*, XXIV, 289-90.

One defect was soon found in the Act. No provision had been made for the disposition of tobacco when there should be a vacancy in the parish. This was remedied by an act dated May 2, 1704 providing that church repairs should be made with this accumulation.[29] These vacancies occurred often as death or preferment removed the parson; vacancies were filled only by persuading a priest to leave his former cure or by importing additional men from England. In the interim the vestry usually paid a small stipend to some member of the congregation to serve as lay reader. Despite the fact that Maryland stipends were generally considered favorably in comparison with the stipends of the S.P.G. missionaries in neighboring colonies, the stipends were seldom unduly large and the practice of dividing parishes as soon as the income was sufficient to provide two small livings continued until the Revolution. Oftimes this division was approved by the Assembly several years before the actual division of stipend could take place. The incumbent had a freehold right in his parish (the parish as it was at the time of his induction), and without his permission the division could not take place until his removal whether by death or preferment. In numerous cases, however, the parson consented to the division and made his choice as to the portion he preferred to keep as his own parish. Divisions both with and without the consent of the parson occur regularly through the period of the Establishment. After the regularizing of the original parishes, Queen Anne Parish which was set apart from St. Paul's, Prince George Co. in 1704 began this trend.[30]

The Church has now been established, and one might have thought that the fear of Romanism would abate somewhat, but England and France were once more at war and Louis XIV, despite his promises to William III in the Treaty of Ryswick, recognized the Pretender to be James III, rightful King of England.

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[29] *Md. Arch.*, XXIV, 420.

[30] *Act. Ass.*, ch. 96. An Act for the Confirming of Titles, Sept. 5, 1704. Trott's Laws, 190.

This was no more than war propaganda, but it had its effect in Maryland, for shortly thereafter an act of Assembly in 1704 prohibited the celebration of mass in the chapel at St. Mary's "as in all others in Maryland" . . . "to prevent the growth of popery." Any attempt to teach Romanism or to proselyte among non-Roman Catholics incurred severe penalties. Another bill passed about the same time to prevent the growth of Romanism imposed a poll tax of twenty shillings on each Irish Roman Catholic servant imported into the province. Roman Catholics were not, however, deprived of the blessings of their religion in private; they were merely prevented from spreading their faith among the non-Romanists. The legislation, harsh though it appears, conforms to the legislation presently in force against Protestants in Spain and in other Latin countries.

Roman Catholics in more than one instance were given the privilege of maintaining a priest for their own families, but in every instance safeguards were included in the legislation to prevent proselyting. Under these laws Robert Brooke and William Hunter were arraigned before Governor Saymour in September on the charge of holding services contrary to the law; this being their first offence, they were reprimanded. The sheriff locked the chapel, which was never again opened after September 19, 1704.[31]

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[31] Thomas, 44; Bacon's *Laws,* 1704, ch. XCV; Hawks, 125 ff.

IV

The Establishment

THE story of the first years of establishment is largely one of the erection of churches of legacies of land and funds, and of the division of parishes. These divisions, not only of parishes but also of counties, causes considerable confusion. In 1708, for example, Queen Anne County was erected from portions of both Talbot and Kent Counties; thereafter St. Paul's Parish, formerly known sometimes as St. Paul's, Talbot and sometimes as St. Paul's, Kent is now known as St. Paul's, Queen Anne County. All three names refer to the same parish. This confusion is even more noticeable in the western counties; Carroll, Frederick, Howard, Montgomery, and Prince George Counties are all divisions of the original Charles County.

The wills of the period show that loyal Churchmen continued to be cognizant of the needs of the Church. In September, 1707 Joseph Vennour left half of his personality to Port Tobacco Parish for church repairs.[1] In a will probated October 14, 1708 Anthony Workman of Kent Co. left £50 to Christ Church Parish, Kent County with which to erect a church.[2] The vestry of St. John's, Piscataway agreed to build a church, but at St. Mary's City the old court house, no longer used by reason of the change of the seat of government to Annapolis, was turned over to that parish for use as a church.

Governor Seymour had refused to allow a commissary of the Bishop of London to come into Maryland; he wanted no cleric ruling the clergy and offering a challenge to his authority. He had his own plan for keeping the clergy in order, but he failed to recognize the fact that the clergy, while impotent to bring in an episcopal visitor, had sufficient political influence to prevent the erection of another ecclesiastical system. A bill was passed by the Assembly providing for a lay committee composed of the Governor and three appointees which should have cognizance of all cases of immorality, non-residence for more than thirty days, and similar misbehaviour on the part of the clergy. This committee would have been empowered to deprive the minister of his living or even suspend him from his ministry. As fast as ships could sail to England letters were dispatched to the king, to the archbishop, to the Bishop of London, and to many others claiming that this legislation was an attempt to destroy the Episcopal system and to introduce presbytery. They claimed that the governor had refused to admit the proper representative of the episcopate to superintend the clergy and that this new system would make the sheep judges of the shepherd. The whole concept of Order was involved, and the clergy raised such a furor that the governor, despite his original advocacy of the bill, was persuaded that he had no power to sign it because "he had received no instruction" from England.

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[1] Baldwin, 97.

[2] Baldwin, III, 115.

The fact that such an Act was considered has caused some writers to conclude that the chief cause of the legislation was the behaviour of the clergy in Maryland at the time. It is argued that unless there were indifferent clergymen, this legislation would have been unnecessary. Possibly a misapprehension of the issues involved lies behind this argument. In medieval thought (as well as in later English ecclesiastical circles) the clergy differed in Order from the laity and were subject only to the discipline of the proper ecclesiastical courts, even as peers of the realm were subject only to the discipline of the House of Lords. The anti-clerical element in the Reformation, and in the more protestant circles after the Reformation, constantly demanded that all aspects of "benefit of clergy" should be nullified and the clergy be subject to lay courts. The clergy continued to insist on the prerogatives of their Order. The introduction of this bill in the Maryland Assembly should be seen as one step in the eventual annihilation of the privilege of rank and as one of the basic causes of the American Revolution.

The evidence before us does not support the thesis that the clergy in Maryland at this time as a whole were "notorious evil-livers." In 1708 there were twenty-three men who at one time or another had been in Anglican Orders resident in Maryland.[3] These were:

John Coode
James Crawford
Thomas Cockshutt
Thomas Howell
Gabriel d'Emmiliane
Alexander Adams I

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[3] See Appendix for biographical sketches.

John Frazer
Henry Nichols
John Lilliston
Henry Sewell
Joseph Colebatch
Robert Owen
John Edwards
James Wooten
William Glen
Robert Scott
Charles Cox
Stephen Bordley
Henry Hall
Jonathon White
William Tibbs
Henry Jennings
Jacob Hindman

While it may be granted that we do not have every scrap of evidence concerning these men, we do have considerable material gleaned from correspondence, from vestry records, from the *Maryland Archives,* from wills, and from contemporary newspapers. Lack of evidence of misbehaviour is not absolute proof of innocence, but a misbehaving clergyman usually attracts such notoriety as to make lack of such evidence weigh in favor of those about whom no such material is available. Let us look at the evidence available.

The most notorious case of misbehaviour was that of John Coode who died in February or March of 1708, and it may be that his memory was such that it influenced the passage of this act *if he had been serving as a clergyman.* Coode's record is outlined in detail in the Appendix. That he was once ordained and that he officiated for a short time as clergyman shortly after coming to Maryland cannot be doubted, but there is serious doubt that he continued to exercise his ministry after his marriage to the well-to-do Susannah Slye, daughter of Dr. Thomas Gerrard, in 1673. Certainly by 1696 he took the position that he no longer considered himself to be a minister. It is doubtful then that he influenced legislation in 1708.

Richard Sewell of Cecil Co. was charged by the inhabitants of North Elk and Bohemia Hundreds with neglecting his parish in 1701, the year of his marriage, but Col. John Thompson, who was appointed by the governor to investigate the charges, reported that they were without foundation. Sewell appears to have lived with his flock in peace until his resignation in 1723. It is doubtful that this charge could have influenced legislation.

Jonathon White was still living in Maryland, and as he had been publicly reprimanded by Commissary Bray at the first Visitation it may be that he was a weak character and instead of reforming, continued in his old ways once the guiding hand of the commissary was removed.

Thomas Tibbs of St. Paul's, Baltimore had charges presented against him in 1714/5 on the ground of drunkenness and failure to fulfill his ministry. Tibbs seems to have been the man against whom most of the animosity was directed at both this time and later. He will appear again; suffice it to say that no method of removing him was devised because of the failure to provide proper ecclesiastical courts and he was still rector of St. Paul's parish when he died in 1732.

Henry Jennings was charged by the sheriff in 1742 with being absent from his parish for a year and a half, but this could hardly influence the legislation of 1708. With this meager evidence of misbehaviour it must be admitted that the material before us does not support the charge of gross misbehaviour on the part of more than a few clergymen in 1708, but the evidence does support the thesis that Seymour was determined that the Episcopal system of church government was not to be enforced during his regime and that he attempted to revamp that system into one of his own choosing. If the blackening of the reputations of the clergy could help in this anticlerical attempt, Seymour was not averse to such actions. Not all of the laity were so minded; the laity continued to devise property for the welfare of the church. On August 6, 1709 Philip Lynes of Charles Co. bequeathed land and personality to each of the Charles Co. parishes and also to Piscataway Parish in Prince George Co.[4] On November 2, 1709 George Muschamp left his personality to the Reverend Robert Scot for the use of the churches in All Faiths Parish, St. Mary's Co.[5]

Governor Seymour died in 1709 and was succeeded for four years by Edward Lloyd, president of the Council, until the appointment of Governor Hart. His was an interim appointment and was reasonably successful in keeping the factions peaceful, but little of import to the church occurred beyond routine appointments to fill vacant cures.[6]

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[4] Baldwin, III, 146, 147.

[5] Baldwin, III, 157.

[6] John Frazer was appointed to St. John's, Piscataway, March 15, 1710; James Hindman was appointed to St. Paul's, Queen Anne Co. succeeding John Lillingston; Jacob Henderson was appointed to Annapolis, March 6, 1714 succeeding Edward Butler, deceased; Jacob Hindman died and was succeeded by Christopher Wilkinson, September 2, 1713 at St. Paul's, Queen Anne Co. Henry Hall appears to have been appointed commissary by the bishop of London as soon as Seymour died, but refused to act. See Perry, IV: 71, 82.

The use of tobacco as currency in Maryland and Virginia brought periodic depressions in the colonies. Only rigid governmental control could maintain the quality of the tobacco exported, but rigid control was practically impossible in a land of small bays and rivers where shallow draught ships could slip in under cover of darkness and smuggle out loads of low-grade tobacco. A glut of these hogsheads of lower leaves and sweepings together with an over-production of choice tobacco, from time to time caused the value of the product to drop sharply in the London market. President Lloyd's administration was marked by one of these periodic depressions.

When there was no market for tobacco, the clergy were particularly hard pressed; their stipends were paid wholly in this product at first. Moreover they were paid in tax-tobacco, and it was the usual practice to save the best tobacco for market and pay one's taxes in lower grade produce. Regularly the vestries appointed inspectors for each parish to maintain the quality of the tax-tobacco collected by the sheriff, but throughout the establishment the church's tobacco continued to be less than the best. Moreover, when tobacco prices rose, as they did from time to time, the tendency was to permit the commutation of tobacco into currency at depression rates. Both Maryland and Virginia passed legislation in 1717 to improve the staple of tobacco.

This explains the letters of Alexander Adams I of Stepney Parish, the only Anglican priest in the whole of Somerset Co., to the Archbishop of Canterbury and to the Society for the Propagation of the Gospel, in 1717. To the former he wrote asking that he might be appointed chaplain to the Virginia Fleet for a time so that he might[7] be able to pay his debts, his stipend in tobacco being worthless. The S.P.G. charitably gave him a missionary stipend for the years 1711, 1712, 1716. From this it must appear obvious that the much vaunted Maryland stipends were not all that they appeared. The Maryland clergy, like the Virginia parsons, found that establishment did not bring security.[8] When tobacco was practically worthless, the clergy were paid in tobacco; when prices were high, they were paid in currency at depression rates. The clergy lost by each turn of the economic wheel.

[7] Perry, IV, 63.

[8] For an analysis of the Virginia salaries see Brydon, *Virginia's Mother Church.*

The year 1714 marked a complete change in personnel for the church in Maryland. William Wake became Archbishop of Canterbury, John Robinson was translated from Bristol to London, President Lloyd was succeeded by Royal Governor John Hart who became a Proprietary Governor the following year when the minor Charles Calvert, an Anglican, succeeded to the Baltimore patrimony and had proprietary government restored to him by the new king, George I. The Reverend Jacob Henderson was appointed to St. Anne's, Annapolis, February 13, 1714 and the Reverend Christopher Wilkinson was appointed to St. Paul's, Talbot Co. on January 30, 1714.

The accession of George I of Hanover, a German who never learned to speak English, brought the Stuart dynasty to a close. So long as Queen Anne reigned the Jacobites were reasonably quiescent, but at the end of her reign rebellion broke out under the leadership of James the Pretender, son of James II. Although this rebellion, with its French support and Roman Catholic aspiration, was a failure, its mark was left on the legislation of Maryland. Once more the fear of French and Roman domination raised its ugly head. Maryland greeted the accession of George with approbation, and legislation was enacted to keep the Roman Catholics in the minority. Not only was the former tax of twenty shillings upon each imported Irish Roman Catholic servant continued, but a penalty of five pounds was imposed for concealment of that importation. Legislation was also adopted which required ship captains to administer oaths to each immigrant in order to determine his religious affiliation and Roman Catholics were denied the privilege of sitting in the Assembly.

As in England, all officers, including vestrymen, were required to take a new oath—the oath of abjuration which required them to "abjure the pretended Prince of Wales," i.e., the son of James II. Marylanders showed their loyalty to the Mother Country and to the Mother Church once again in time of crisis. Anglicanism indicated loyalty to England; Romanism indicated possible treasonable connections. From 1715 to 1751 Roman Catholics were not molested in the practice of their religion provided their religious services were held in conformity to the law passed in the reign of Queen Anne which permitted Roman Catholic priests to officiate only in private families.

Among the governor's first activities was the calling together of the clergy of the province in June. Meeting in Annapolis he propounded a set of seven questions for the consideration of the assembled clergymen. The answer bears repetition as a picture of the church in 1714.

May it please your excellensy, *(sic)*
We, the clergy of the Church of England in the Province of Maryland, return your Excellensy *(sic)* our unfeigned thanks for this signal proof of your Excellensy's Care for the Church, and, in obedience to your commands, present you with a view of our Parishes and churches as perfect as possibly we could; Every one of us applying his own case to each of your Excellensy's Proposals; and upon the whole we find, and according to the tenor of Article 1st:

That God Almighty is duly served throughout this Province, according to the Book of Common Prayer, in every parish where there is an Incumbent every Sunday, and in many every holiday. The Blessed Sacrament is administered according to the rites of the Church of England. There are in most Parishes a sufficient number of Churches: it were to be wished the Parishioners would take a little care to put some in better order and decency. Glebes are various; in some very good, in some but weak ones, and in some none. We cannot but aver that most of our Parishes have but very bare competency, which we are ready to make out by enumerating particulars, and appealing to your Excellency, the Hon^ble^ Council, and all the world.

We beg your Excellency's leave to add a word concerning Libraries; that it is commonly received by many in England, and particularly the Honorable Society for Propagating the Gospel in Foreign Parts, there is a Library in every Parish, that we find by a careful computation there are Parishes in this Province that neither have nor ever had a Library.

Art. 2nd. Every minister is principal Vestryman in his Parish.

Art. 3rd. We know of none that administers in the sacred offices of our Church without orders, and for your Excellency's full satisfaction we are ready to produce our Ministerial Letters. Some of us who live most remote from this City pray your Excellency would depute any of your Honorable Council to inspect them.

Art. 4th. We all do profess with one voice that we have a due sense of the Lord Bishop of London's Jurisdiction here, and we will ever do all we can to promote the same as long as it shall please God to continue him to us.

Art. 5th. The case of schools is very bad; good schoolmasters are very much wanting, what we have very insufficient, and of their being qualified by the Bishop of London's or Governor's License, it has been entirely neglected.

Art. 6th. There is a table of Marriages in every Church, and there is a severe Law also to prevent Incestuous Marriages.

To the 7th and last Article which truly we regard as of the utmost consequence in Religion, we say we have and shall use our best endeavours in the Exercise of our Functions to discountenance the sins of drunkenness, debauchery, swearing, and Blasphemy; and we pray Your Excellency to enjoin the Civil Magistrates to see the wholesome Laws of this Province put in Execution in order to suppress them more effectually. To conclude, we hope your Excellency will not take it amiss if we add that we humbly think the Penalties annexed to some Laws against certain sins, particularly the sin of fornication, too light to suppress the Sin, and that your Excellency would be pleased to propose to the Honble House of Delegates that they would see an expedient against the damnable sin of Polygamy.

The Growth of Popery by the coming in of many Priests of late, and the abuse of the Dissenters make of the Indulgence given them by Law, we humbly propose to your Excellency's serious consideration.

And to the last particular of your Excellency's proposals, We thankfully embrace it, and have unanimously made choice of Mr. Henry Hall, Mr. Thomas Cockshutt, Mr. Joseph Colebatch, Mr. Henderson, Mr. Richard Sewell, and Mr. Henry Nichols, to consult affairs.

This response to the new governor was signed by twenty-one priests all of whom were incumbents of parishes. Not long after this the governor wrote to the new Bishop of London,[9] to inform him of the meeting and of the proceedings, pointing out that he realized that as a layman he had no real authority over the clergy and so merely asked questions—a far cry from the Seymour regime.

The case of the Rev. William Tibbs of St. Paul's continued to disturb the governor, the clergy, and the laity. In September of the following year Jacob Henderson wrote to the Bishop of London that the parishioners of St. Paul's had, upon advice, made formal representations to the Governor who had called upon the Committee of Clergymen elected at the last meeting to examine the case. They had advised Tibbs to reform and be reconciled to his parishioners on pain of having the charges proven against him and the transcripts sent to the Bishop of London. This he failed to do and Henderson enclosed the evidence. Although he thought that little could be done without a proper bishop to discipline the clergy, he regarded the appointment of such as an impossibility and suggested that two commissaries ought to be appointed, one for each portion of Maryland lying along the Chesapeake. The same week Governor Hart wrote asking that a bishop be appointed for Maryland, and if that were impossible that Jacob Henderson and Christopher Wilkinson be appointed as commissaries for the Western and Eastern Shores respectively, although Governor Hart strongly favored the appointment of a Suffragan Bishop.[10] Thomas Bordley, brother of the Rev. Samuel Bordley, carried the letters to London.

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[9] July 10, 1714.

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[10] Perry, IV, 77-82.

V

The Commissarial System

On February 16, 1716 Bishop Robinson of London, who was considered the diocesan for all America, appointed two commissaries, the Reverend Jacob Henderson for the Western Shore, and the Reverend Christopher Wilkinson for the Eastern Shore. Although Dr. Bray had held one Commissarial Visitation in 1701, the system of governing the churches and the clergy by commissaries had lapsed; indeed it had never taken root. There were no Maryland precedents for the new appointees to follow, and the methods used reflected the personalities of the two men involved.

Jacob Henderson was born in Glenavy, Ireland, educated at Glasgow, and ordained by the bishop of London in 1710.[1] On the first of July of that year he received the bounty of £20 provided from royal funds for emigrant ministers and was appointed S.P.G. missionary at Dover, Delaware. He soon found this field unproductive (through no fault on his part) and supplied for John Talbot at Burlington, New Jersey for a part of 1711. He then received an appointment to New Castle, Delaware, the principal town of the province.[2] Beginning his political career early, he wrote to the Lords of Trade and Plantations concerning the character of some of the New York clergy which rapidly brought forth a violent reply. In June of 1712 he was at odds with the governor of New York who forbade him to remain in the colony because of his support for Dr. Vesey, the rector of Trinity Church, New York who was engaged in a controversy with the Governor.[3] Henderson then returned to England and was reappointed to New Castle. About June, 1713 he married Mary Duvall, a well-to-do widow living in Queen Anne Parish, Prince George's County. There he and his wife built a chapel of wood on their own estate, known as Blair. It was this same Mary Duvall, who, with her husband John, donated the land for St. Barnabas, the parish church of Queen Anne Parish, in 1705.[4] On the death of Mrs. Henderson, Henderson offered to give both the chapel and 200 acres for a glebe to the parish.[5] This became the site of the present Holy Trinity Church, Collington.

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[1] Pascoe, II: 852.

[2] Rightmyer: Anglican Ch., 16 et seq.

[3] *E. R. of N. Y.*, I: 1770, 1896, 1907-8, 1910-12, 1914-15, 1991.

[4] Queen Anne Ves. Rec.

Edward Butler, rector of Annapolis, died prior to December 12, 1713 and Henderson was requested to serve as *locum tenens* for the usual 40 lb. Tob. per poll and in the following March was formally appointed as such by the governor.[6] That he understood this as a temporary appointment (Annapolis was one of the smaller, poorer paying parishes) may be seen from the fact that he and his wife received permission to place two windows at their own expense in the west wall of St. Barnabas' Church over their family pew.[7] A year and a month after he received the appointment as commissary, Jonathon White, the rector of Queen Anne parish, died and Henderson succeeded him.[8] He continued as rector of Queen Anne Parish until his death, August 29, 1751,[9] when he left £1000 to the S.P.G.[10]

Henderson became Commissary in the thirty-fifth year of his age and was known as a Tory; Wilkinson was an older man and a Whig. Wealth, Tory politics, and age caused Henderson to appear arbitrary; Wilkinson's age and political outlook resulted in a milder approach to his problems. From 1710 to 1713 he was rector of All Hallows, Worcester County, and in that year became rector of St. Paul's, Queen Anne County, where he remained until his death on April 17, 1729.

It was the usual practice of Commissaries to call a *Visitation,* a meeting which American Episcopalians would now call a diocesan convention. The Visitation met in two sessions during the year, and every clergyman was expected to attend, together with the parish wardens.[11] At the first session of the Visitation each warden received a questionnaire called "Visitation Articles" in order that the true condition of the parish might be ascertained. These articles indicate the standard of church life in those days.

ARTICLES OF INQUIRY, ACCORDING TO THE RUBRICKS OF THE BOOK OF COMMON PRAYER AND OTHER ECCLES-

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[5] Queen Anne Ves. Rec., Apr. 26, 1737.

[6] Tiffany, 72, 76; Ves. Rec. by date.

[7] Queen Anne Ves. Rec., June 14, 1715.

[8] Queen Anne Ves. Rec., Aug. 29, 1717; Mar. 21, 1717/18.

[9] *MHM,* XVII: 378.

[10] Pascoe, II: 852.

[11] Their ancient title was "sidesman," i.e. "synod's man," the men who represented the parish in the synod.

IASTICAL LAWS NOW IN FORCE, FOR THE HELP OF THE CHURCH-WARDENS OF EVERY PARISH ON THE WESTERN SHORE OF MARYLAND IN THE DIOCESE OF LONDON, IN THE VISITATION OF THE REVD. JACOB HENDERSON, COMMISSARY TO THE RIGHT REVD. FATHER IN GOD, JOHN, LORD BISHOP OF LONDON, ANNO DOMINI, 1717.

TIT. I

Concerning Ministers, their Duties & Office.

First. Is your Minister of a Sober life and Conversation?

Secondly. Doth he instruct the Children and Youth of His Parish in the Church Catechism, according to the Rubricks and Canons of the Church? Doth he confer with the Popish Recusants & Sectaries, & endeavor to reclaim them to the true religion established in the Church of England?

Thirdly. Doth he give notice of Holydays and fasting days? of the Lent fast, of the Ember days, of the 30th of January, 29th of May, and 5th of November; & are they religiously observed? Doth he likewise read the Acts of Assembly against prophane cursing and swearing, drunkeness; and the other good Laws of this Province against Vice and immorality, four times a year?

Fourthly. Doth he administer the Holy Sacrament of the Lord's Supper so often that every parishioner may receive three times in the year, at least? and doth he give public warning thereof at Morning Prayer the Sunday before (by reading one of the Exhortations in the Book of Common Prayer) for the better preparation of the Parishioners?

Fifthly. Doth he read Divine Service at all times appointed, according to the Rubrick; or doth he vary from it, and wherein is he diligent in visiting the sick? Doth he refuse or delay to baptize any infant that is in danger of death? and are such infants, after recovery, brought to the Church, & their baptisms certified to the Congregation? Doth he marry at any other times than between the hours of eight & twelve, or in any private house, or before their parents and Governors (the parties being under the age of 21 years) have testified their consents?

Sixthly. Doth he read the Canons and Constitutions, & the 39 Articles of our Church, that his Parishioners may the better understand them, and be made thoroughly acquainted with the Doctrine, Laws, and Usages of our Church?

TIT. II.

Concerning things pertaining to Churches.

First. Is your Church in good repair, decently and comely kept, as well within as without? Are the windows glazed, and are all things in decent and orderly sort for Divine Service? Have you a font set up at the lower end of your Church for the administration of the Sacrament of Baptism? Have you a convenient pew for your Minister to read Divine Service in? a pulpit with a decent Cloth and Cushion? a large Bible & the Book of Common Prayer? Have you likewise a Book of Homilies & a Table of Degrees, wherein unlawful marriage is forbidden? Have you also a decent Communion Table? two coverings for it, one of rich silk stuff or fine Cloth, another of fine linen; with a plate or patten, and a Cup or Chalice of Silver? And have you a Surplice for your minister to wear at all times of his public ministration in the Church?

TIT. III.

Concerning Parishioners.

First. Is there any in your Parish that lieth under the Common fame or suspicion of adultery, fornication, or incest? Are there any Common Drunkards, Common Swearers or Blasphemers of God's holy Name, or other profane, loose, wicked persons? If there are any such, you are to present them.

Secondly. Do your parishioners frequent the Church on Sundays and Holydays? Do they behave themselves reverently in that holy place? Do they devoutly kneel when the Confession, the Ten Commandments, and all Prayers and Collects are read? Do they stand up at the Creeds? And lastly, do they use due and lowly reverence when they hear the name of the Blessed Jesus? or do any walk and talk, or go out and in during the time of Divine Service? If there are any such, you are to present them.

Fourthly. Are there any within your Parish that neglect or refuse to send their Children and Servants to be catechized by your Minister on Sundays and Holydays?

TIT. IV.

Concerning Church Officers.

Are your Churchwardens yearly chosen on Easter Mondays? Have you a Parish Clerk Chosen by your Minister? Is he a person of a sober life and conversation? Doth he duly attend his Office, & is he licensed by the Ordinary?

TIT V.

Concerning Schoolmasters.

First. What Schoolmasters have you in your Parish? Are they persons of Sober Life & Conversation? Are they licensed by the Ordinary? Do they teach their Scholars the Church Catechism? and do they duly and regularly bring them to Church on Sundays & Holy Days?

Secondly. Has your Vestry any stock of Tobacco in their Hands? do they employ it to such uses as the Law of this Province directs?

If you know anything else of Ecclesiastical Cognizance, and fit to be reformed by Ecclesias[1] censure, though it be not particularly expressed in these Articles, yet shall you likewise present the same, by virtue of your oaths.

CHURCHWARDEN'S OATH.

You shall swear to enquire with your best diligence, and make a true answer unto every article in this Book now given you in charge, and to present every person that now is, or of late was inhabiting within your Parish, that hath done any offence, or omitted any duty therein mentioned; and this you shall do as in the sight of God, uprightly & truly, without favour or malice, hope of reward or fear of displeasure. So help you God.[12]

The first sessions of the Visitation for the Eastern Shore (under Wilkinson) were held in May and October, 1717; those for the Western Shore were held in December of 1717 and March of 1718 (or, as they would have said then, in December and March of 1717).[13] Henderson very carefully followed out all of the legal aspects of an English Visitation, "Citations for the Clergy and Churchwardens of the sd Shore, having duly and legally issued." Wilkinson seems to have been much more easygoing and to have suited his actions to the situation; this at least met with the approval of the Bishop of London, Dr. John Robinson, who wrote Wilkinson, "I have received by yours of the 3rd of july last the welcome account of what you have done in execution of the Commission I sent, and of the good reception the same has found in your Country. I much approve your intention of proceeding with moderation in the exercise of the authority you are intrusted with, by which you will best answer the ends I proposed in giving you the Commission. You may be assured of my desire that the exercise of my Ecclesiastical Jurisdiction may be promoted by all prudent and proper means, and to that end you will do well to inform yourself how far the Commissarys of the neighboring Governm^ts^ have extended my Ecclesiastical authority, so far as you may with safety go. But I would not have you make farther steps without first having the consent and approbation of their Governor, to whom it may not be improper to apply for a Law to support my authority, as he is directed by his Instructions to encourage the exercise of my jurisdiction, as far as conveniently may be. But this I leave to your discretion . . . "

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[12] Perry, IV: 96 ff.
[13] Perry, IV: 88 ff.

In his December Visitation Henderson proceeded according to English custom and required that each rector appear and show his letters of Orders and his license to officiate in the colony. The churchwardens from each parish also appeared and received the "articles of Enquiry" which contained the headings under which information concerning their parishes was demanded. Tibbs of St. Paul's Parish was notified that a complaint had been made against him and both George Irvine of St. George's and St. John's Parishes in Baltimore County and William Machonchie of Port Tobacco and Durham Parishes in Charles County were informed that they should obtain dispensations permitting them to hold parishes in plurality. When the Visitation was resumed in March, Tibbs refused to appear.

The Visitation was the cause of an altercation between the Reverend Henry Hall and Commissary Wilkinson. The cause of the trouble is not wholly clear. Henry Hall, who was born in 1676 was only six years younger than Henderson at the time of the Visitation. Graduating from Peterhouse, Cambridge, he was ordained and licensed to Maryland in January, 1698 and became first rector of St. James' Parish, Herring Creek, Anne Arundel County. There he married Mary Duvall and so became Commissary Henderson's son-in-law upon the latter's marriage to Mrs. Duvall. Undoubtedly this situation is connected with their difficulties. The Commissary demanded "Synadodals and Procurations" at the time of the Visitation, and Hall resisted the demands.[14] Hall had been appointed Commissary a few years before by the previous Bishop of London, but had refused to act. In this instance he not only resisted Henderson, but refused to accept any jurisdiction of the Bishop of London in the Maryland Colony. Upon Hall's refusal to pay the fees or to acknowledge the jurisdiction of the Bishop of London, Commissary Henderson refused to return his documents, i.e., his letters of Orders and his license from the Bishop of London to officiate in America. Hall appealed to the governor for the return of his property and occasioned a controversy between the governor and the commissary which lasted until Governor Hart was recalled.

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[14] "Synodals" were dues of not more than two shillings a year paid by parochial clergymen in England to the bishop "in honor of the episcopal chair and in token of obedience and subjection thereto." They were called synodals because they were collected at the time of the synod. "Procurations" was a fee of not more than 7s. 6d. payable to the archdeacon which provided for the expenses of the Visitation. Perry, IV: 100; Ollard, Cross, and Bond: *Dictionary of English Church History.*

Commissary Henderson's primary difficulty was that he attempted to extend and support the jurisdiction of the Bishop of London in all respects as though he were in England. In this he was not supported by the bishop whose agent he was. John Robinson, the Bishop of London, was primarily a politician. He was the last ecclesiastic to hold the office of Privy Seal; he had been a signatory to the Congress of Utrecht in 1712-13; he owed his advancement to his service for the Crown. When the altercations between his Commissary and the Reverend Henry Hall, and between his Commissary and Governor Hart were reported to him, he hastened to apologize to the governor and to admonish his Commissary. To Henderson he wrote, " . . . Synadodals and Procurations . . . not to be supported, being without precedent either in your or any other Colony, and detaining his orders under pretence of that right is what I cannot approve of; . . . "[15] To the governor he wrote, " . . . I am very sorry to find by your last letter that you have been so ill used by my Commissary . . . I assure you, Sir, he shall never be encouraged, under pretence of supporting my authority, to make so ill an use of the powers I gave him, . . . "[16]

Nor was Henderson's position any easier when he came to admonish clergy against whom parishioners had made presentments. The Reverend William Tibbs of St. Paul's Parish, Baltimore County had been the prime example of unworthy clergymen for years; when Commissary Henderson informed Bishop Robinson of the Commissary's intention to have him answer the charges in an ecclesiastical court, the bishop wrote, " . . . Mr. Tibbs' misbehaviour and neglect of duty is among the matters of complaint. I must earnestly recommend to you to take fit measures to reclaim him; to correct the faulty will answer one of the best purposes of your commission . . . , " but he would not allow him to establish an ecclesiastical court.[17] To Henderson's charge that the Reverend Henry Hall should be held liable " . . . for threatening your Lordship, & most audaciously contemning your authority and the exercice of it, and for giving much scandal by Drunkeness" the bishop replied to the governor that if Henderson ". . . still persist in being disrespectful to you, and troublesome to his Brethren, I shall take proper measures to give you full satisfaction, as also Mr. Hall, whose character I am so well pleased with, . . . "[18] A lesser man than Henderson would have resigned instead of remaining in an appointment in which he was not supported by his superior.

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[15] Perry, IV: 100.
[16] Perry, IV; 101.
[17] Perry, IV: 100.

The situation was further aggravated at the next Visitation, April, 1718, when the governor address the clergy. "Rev^{d} Genl^{mn} Commissary," he said, "The methods of mildness and gentleness are in themselves so endearing, that I hope I need not recommend them to you in the execution of the Right Rev^{d} his Lordship's Commissions, and I am glad upon this occasion to tell you that, by a view I lately had of a Letter from his Lordship, I find my opinion confirmed by his authority. Rev^{d} Gentlemen, I earnestly recommend to you to carry on your proceedings with that unity and brotherly love as may demonstrate you the disciples of the Prince of peace and concord."[19] Henderson learned from this experience; the compulsions of the English ecclesiastical system were not to be transplanted to America; the Erastianism of the English establishment would support no opposition to lay political figures. Henderson wrote an apology to Bishop Robinson on June 17, 1718.

> . . . I confess that I was much surprised that I should misunderstand your Lordship in one of your former, that of the 14th of March, 1716/7, wherein your Lordship commanded me to set about executing the powers of my Commission. By this I understood you enjoined me to set up a Court in form. . . .[20]

Hall's refusal to accept the jurisdiction of the Bishop of London was met in another way by Commissary Wilkinson, who followed the suggestion of Bishop Robinson. In the Spring of 1718 he and others of the clergy, despite Commissary Henderson's opposition, made application to the Maryland Assembly for legislation confirming such jurisdiction. Although he finally acquiesced, Henderson opposed the plan on the ground that it was sure to be defeated and would encourage those who held that the Bishop of London had no jurisdiction unless it should be granted by the

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[18] *Ibid.*

[19] Perry, IV: 103.

[20] Henderson to the Bishop of London, Perry, IV: 109.

Assembly. Commissary Wilkinson in his despair at the Assembly's refusal to pass such legislation offered to resign his commission. The Bishop's reply was one of caution and encouragement. " . . . I would advise you would act with caution and reserve; the opposition you have met with, and the terrors some have, however, groundlessly suggested, make such caution to be the more necessary. I shall not doubt but you will make the Commission as useful as you can consistently with the Laws of the Colony and the case of all concerned, and therefore hope you will not think of resigning it into any other hand."[21]

The difficulties between Commissary Henderson and Governor Hart continued until the latter returned to England in 1720, and Henderson was grateful for his return. He felt that Governor Hart was interested primarily in aligning the clergy against the Proprietary and used all his influence to keep the clergy out of such political matters. Governor Hart was, for a time, succeeded by the President of the Council, Thomas Brooke, who sided with Henderson's position.[22] During the period of President Brooke's administration one Visitation was held on each Shore and the commissaries continued to function during the term of Governor Calvert. A survey of 22 of the 30 parishes in Maryland made at the Visitation of 1724 for the benefit of the new Bishop of London, Dr. Edmund Gibson, the eminent Canonist, shows that of the clergy reporting, two had been in their parishes less than five years, two had been in their parishes between six and ten years, ten had been in their parishes between eleven and fifteen years, four had been in their parishes between sixteen and twenty years, and three had been in their parishes for more than 21 years. If nothing better can be said, it must be admitted that for a quarter of a century Maryland at least had a *settled* ministry!

The parishes themselves varied in size considerably. Christ Church, Kent Island was the smallest, about 100 square miles, but parishes on the frontier, like King George, Prince George County, extended more than seventy miles in length, beyond the frontiers of habitation. Most of the parishes, however, were between 250 and 300 square miles. Few parishioners lived in towns; most lived on extensive plantations and, as one fell back from the borders of the Chesapeake, the lands were more and more covered with uncleared virgin forest. Four parishes reported between 100 and 150 families, four parishes reported about 200 families, six parishes reported 300 to 350 families, two reported 400 families, one parish reported over 500 families, and three parishes were indefinite as to the number. Only in St. Mary's County was any considerable number of Roman Catholics reported, but a few years before (1718) it had been estimated that one-third of the population were non-conformists.[23]

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[21] Perry, IV: 113-114.
[22] Perry, IV: 125.

All the parishes had a parish church and most of the parishes had from one to three chapels-of-ease in distant parts of the parish. Services were regularly held on Sundays and Holy Days; the parson usually alternated between the parish church and the chapels. Only Christopher Wilkinson, Commissary for the Eastern Shore, makes mention of any assistance. He employed a "reader," whether in Holy Orders or not is not mentioned, at his own expense, and the two men alternated between the parish church of St. Paul's, Queen Anne County and its three chapels. We do know that other rectors employed curates, but this report does not indicate when or where they officiated. The Holy Communion was regularly celebrated.

In 4 parishes celebrations were 3 times a year.
" 4 " " " 4 " " "
" 3 " " " 6 " " "
" 1 " " " 8 " " "
" 7 " " " 12 " " " plus major festivals
" 1 " " " 24 " " " " " "

When we consider that this was more than a hundred years before the Oxford Movement, in the midst of the "terrible XVIII Century" it must be admitted that the pastors of these vast rural parishes were not such bad Churchmen after all.

In most of these parishes the report shows that the number of communicants was between 60 and 100. In most of the churches all things necessary to the proper celebration according to the rubric were provided, but in four churches no surplice was provided. Several complain that they had to use pewter vessels instead of sterling; in several there was no font. St. Barnabas', Queen Anne Parish, Prince George's County, reported that the church

[23] Gambrall, 99.

and its furnishings were as fine as any in London, and All Faith's Parish, St. Mary's and Charles County reported that they had two sets of plate. In general we can say that in those churches where the parson was of good repute, the necessities of the service had been provided; in those churches where the parson was having trouble with his parishioners, necessities were missing.

Five parishes had glebes with houses and were occupied by the parson; ten had glebes but reported that they were too poor to occupy or use (one of these was under lease), and five parishes had neither glebe nor house for the parson. Most of the S.P.G. missionaries in other colonies appear from their extant letters to have envied the lot, particularly the salaries, of the Maryland parsons. It is difficult at this late date to see why this was so. In Delaware, for example, the average S.P.G. missionary throughout the colonial period received about £100 per year and several of them had glebes to augment their income.[24] In New Jersey the stipends of the S.P.G. missionaries usually included a glebe and £30-£50 plus the missionary stipend of £50.[25] Whereas in Maryland at this time (1724) few had glebes of any value, less had houses provided, and the stipends varied by reason of the fluctuating value of tobacco, but averaged £100. Except for the security offered by induction, which actually meant practical irremovability, there appears to have been little difference (with but few exceptions) in the standard of living of Anglican clergymen in America.

Probably no ecclesiastic, nor any lawyer, had so vast and intimate knowledge of church law as the new Bishop of London. In 1702 while librarian to Archbishop Tillotson, Dr. Gibson had published his *Synodus Anglicana,* a work of permanent value. Earlier he had published a number of books on the origins of the Church in Britain, and in 1713 he published a digest of English church law, the famous *Codex Juris Ecclesiastici Anglicani.* Because of the fame of this work he was nicknamed "Dr. Codex." Immediately upon his translation to the see of London from Lincoln he began an investigation into the origins of his jurisdiction over the colonial churches.

The origin of this jurisdiction is obscure. Several theories have been advanced for its origin. The Bishop of London was one of the original members of the Virginia Company. The Stuart and Laudian policy had been to extend the authority of the Church of England to every place where the English government had a foothold. The Bishop of London was a member of the Board of Trade and Plantations, the governmental bureau which had the oversight of all colonies. In 1633 an Order in Council had placed all foreign churches under the Bishop of London; this held true only for the Merchant Adventurer's Company at Delft and Hamburg on the continent, but Laud intended under this authority to send a bishop to America to harry the Puritans. This was prevented only by the beheading of both Laud and King Charles I, but at the Restoration Bishop Compton, the new Bishop of London, who took particular interest in the colonies, secured the insertion into the Instructions of Colonial Governors a section requiring them to see that the Book of Common Prayer was used at all services and that no clergyman would be preferred to any benefice without a certificate from the Bishop of London attesting to his conformity to the doctrine of the Church of England. Bishop Compton began the practice, followed by Bishops Robinson and Gibson, of appointing commissaries to exercise delegated authority in the Plantations.

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[24] Rightmyer, *Anglican Church in Delaware.*

[25] Burr, *The Anglican Church in New Jersey.*

From these precedents Bishop Gibson found that there had grown up a tradition that an Order in Council had been issued to Bishop Compton defining his jurisdiction in America. A diligent search was made for this document, but it was never found, and legal advice claimed that even if it had been given, this would not warrant the bishop to grant commissions to others unless he himself should first be empowered to do so by a Commission of the King under the Great Seal. The Plantations, it was held, were not part of any diocese, but remained under the sole and immediate jurisdiction of the King. That jurisdiction could not be legally delegated except under the Great Seal.[26] Bishop Gibson, therefore postponed appointing commissaries until he could get a new and explicit commission. Lord Townsend presented the Bishop's paper to the Council shortly after September 19, 1724. In his application Bishop Gibson cited as his principal reasons that there was presumptive evidence of his authority in the Governor's Instructions, but that the uncertainty had made the governors claim the right of trying the clergy.

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[26] *A True State of the Bishop of London's Jurisdiction in the Plantations Abroad.* Carte Papers, #310, Bodl. Carte Papers, lxxviii.

The Privy Council referred the petition to the Committee on December 22, 1724. The opinion of the Attorney General was requested on April 26, and his opinion was delivered on December 27, 1725. He replied that the Bishop of London had the right of "proceeding judicially according to the ecclesiastical laws of this realm by a Commissary duly appointed in each government," but observed that there was "some reason to apprehend that the body of the people in the Plantations would not be easy under a general exercise of jurisdiction over the manners of the laity as well as the clergy . . . a matter of deliberation to what degrees it would be prudential to subject the manners of the laity to spiritual jurisdiction and censures." He further suggested that the Bishop's power be limited to visitation of all churches in which the rites and liturgy of the Church of England were used, the correction of clerical manners and conduct by ecclesiastical censures, and the maintenance of the fabrics of churches and parsonages, so that the laity would be comprehended within its scope only so far as they were concerned in the payment of dues for the repairs of the sacred edifices. With regard to the correction of vice amongst the laity, he expressed the opinion that this must be effected by a review "of all laws in being against prophaneness and immorality." It was further declared that the Plantations did not belong to any diocese, hence the jurisdiction was resident in the King and must be evolved by the granting of a commission to the Bishop of London under the Great Seal. On October 31, 1726 the order for the warrant to the Bishop of London was granted permitting him to exercise jurisdiction in the Plantations. This commission was in effect but nine months when King George I died, and the commission expired with him.[27] The Commission was renewed under George II and continued in force during his lifetime. Here was an important step; previous attempts had been made to bring the clergy under the jurisdiction of the governors; the authority of the Bishop of London had been questioned, and Bishop Gibson's legal training lead him to clear up a controversial matter which had plagued the peace of the church for years.

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[27] The most careful and detailed discussion of this whole problem may be found in Sykes' biography of Bishop Gibson to which the reader is referred.

VI

Jurisdiction: Lay or Ecclesiastical?

COMMISSARY Henderson's opposition to the plan of Bishop Robinson and Commissary Wilkinson was well grounded. He feared that any attempt to have legislation passed in the Maryland Assembly recognizing the spiritual jurisdiction of the Bishop of London would not only fail, but would also strengthen the hands of those who denied any jurisdiction to the bishop. Bishop Gibson had no sooner been translated to the see of London and begun his investigations into his right of jurisdiction than there was introduced into the Maryland Assembly another bill, similar to the one defeated in Governor Seymour's regime, which would place the clergy under the jurisdiction of a lay council. Again the claim was advanced that since there were so many immoral clergymen, and since nothing had been done by the church to curb them, some Maryland legislation was necessary.

The clergy immediately informed the Lower House that such legislation was improper.

> . . . They humbly conceive that should such jurisdiction be placed in the hands of Laymen, that it would be inconsistent with the Lord Proprietary's Charter and with the rules of good reason, repugnant to the laws of the realm of Great Britain, destructive to the Constitution of the Church of England, & wt they can't in conscience submit to as being altogether opposite to the ordination vow, as they are ready to make appear if thereunto called. That there is the utmost necessity for the enforcement of the Ecclesiastical Jurisdiction they readily grant, and have not been wanting heretofore to express their ardent desire for a law to facilitate the execution of it, as the only proper methody to redress the grievances the Church labours under, and should the Legislature think it a matter fit for consideration, the Clergy would gladly offered them their assistance in conferring upon proper heads for a Bill to that purpose.[1]

Were we not aware of other currents which were the cause of this attempted legislation, the conclusion might be that the morals of the clergy had reached such a state that some such legislation was necessary. This is the answer the Lower House made to the clergy.[2] Yet, writing at this time concerning the matter, the Governor of Maryland informed the Bishop of London that

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[1] Perry, IV: 247-8.

> At our last Sessions of Assembly the Lower House made an Essay towards erecting a Jurisdiction to correct the immoralities of the Clergy, without any complaints being made to them from any Parish of the Province, which I pretty much wondered at as a thing extraordinary and out the way, and would by no means yield to, because, in the first place, they were under your Lordship's inspection, and, in the next place, there did not appear such necessity for it as they alleged. In general, the clamour raised was groundless, for, to the best of my observation, the majority have behaved themselves very well as Clergymen and good subjects. . . . [3]

The answer for this action, and for the attempt to deprive the clergy of much of their living, must be found in several personal feuds which were going on at the time. Commissary Henderson had incurred the displeasure of Governor Hart during the former administration by his insistence upon the rights and powers of the Bishop of London. Among Governor Hart's political friends was Thomas Bordley, the Attorney General. Bordley had come to this country at the age of fourteen in 1696 with his brother, the Reverend Stephen Bordley, who was rector of St. Paul's Parish, Kent (Talbot) Co. By the time he had reached the age of twenty-two he had become the Clerk of Anne Arundel Court. Two years later he was Chief Clerk in the Secretary's Office, and, rising through a succession of political offices, became Attorney General, Commissary General, and a member of the Governor's Council. During his rise to power he had been a friend of the church, and on more than one journey to England had carried letters and information to the English hierarchy. Henderson's difficult position as commissary brought him into opposition with the political status quo, and in incurring the displeasure of Governor Hart he also incurred the displeasure of his party, including Thomas Bordley.

When Governor Hart was succeeded by Governor Charles Calvert, uncle of Lord Baltimore, Bordley found himself in opposition; Henderson and Calvert became political allies. Perhaps it was his physical condition which made him so difficult; in 1726 Bordley went to England to see the famous Dr. Chesselden who performed surgery for the removal of "the Stone." The operation was a success, but Bordley died in England on October 11, 1726. Whatever the cause of his conduct, Governor Calvert summarily removed Bordley from his offices of Councillor, Attorney General, and Commissary General on September 14, 1721 on the ground that the Attorney General had knowingly given the Governor bad advice with the hope that he would thereby incur the enmity of the people.[4]

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[2] Perry, IV: 248-9.

[3] Gov. Calvert to the Bishop of London. Perry, IV: 175.

In the early years of Bishop Gibson's episcopate hope had arisen that he would appoint a suffragan bishop to administer discipline in America. There were a number of schemes suggested whereby support might be found for such a bishop. One such scheme was Commissary Henderson's offer to sell for £4000 (which Commissary Wilkinson said was but a fraction of its value) a 2000 acre tract of land together with a good house and other buildings, thirty slaves, numerous horses and cattle, and other necessaries with which to provide a sufficient sustence for a suffragan bishop.[5] Probably he had hopes of being appointed to the post himself; he had served for some years as commissary to the Bishop of London, and it was only natural to suppose that he would think himself the logical appointee to the dignity. Bordley set out to prevent this. Writing to the Bishop of London he said,

> . . . Our church is in its infancy; many of the Clergy whose lives ought to be the most exemplary in the establishing a church, are loose enough to destroy one already established. This calls loudly for some ecclesiastical superior that might check, restrain, or punish the irregular, or if their case so require, remove them to make room for clergymen of such conduct as the exigencies of a christian church require. Now we are much concerned at the want of such a jurisdiction, but much more so for the apprehensions we are under that it may be supplyed more to our grief & the scandal of the church than we were before, if the scheme of Mr. Jacob Henderson should weigh with my Lord of London or others so far as to Commissionate him to this jurisdiction; who is said here to be come home in order to apply for such jurisdiction, & take his Doctor's & Master's, &c., degrees to qualify himself to wear it in the dignity of a Bishop. These are only surmises; but the ambition of the

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[4] *The Speech of His Excellency Coll. Charles Calvert governour of the Province of Mary Land to both Houses of Assembly, Febr. 20, 1721.* Printed by Andrew Bradford, Philadelphia, 1721.

[5] Commissary Wilkinson to the Bishop of London, Sept. 9, 1724. Perry, IV: 244 ff.

> man inclines us to think he would move in it, and the soft and saintlike manner in which he can apply gives us fear of his success, than which nothing I can readily think of would be more Fatal nor more likely to overthrow the present establishment of the 40 p. poll for the establishment of our ministers. He is of a turbulent & haughty spirit, & very contentious, of a wrangling disposition, & delights much in busying himself with politics of state that least concern him. He refused taking the oaths to the govmt. till it was peremptorily insisted upon by our late Govr. Hart, & then he desired an eminent magistrate to give him a certificate that he had taken them in order to evade the taking them, but that being denyed him, he at length took them, but from being that Govrs intimate friend, became his utter enemy ever after, & was remarkably conversant with the Papists & reputed Jacobites that were at enmity with the Govr. from that time. . . . He is one of those Irish churchmen that declared (as I heard him) he had rather be a papist than a Presbyterian. . . . [6]

That this was a political feud may be seen from the letter of Governor Calvert, written to the Bishop of London about the same time.

> I am obliged to represent to your Lordship the case of a most malicious man, Thos. Bordley, a person who has practiced in the law here many years, but since my coming to the Government has been a restless enemy to it. He got into the lower House of Assembly some time ago, and there he endeavored to stir them up to kick against the King's prerogative as well as his Lordship's the Proprietor.
>
> He has made it his chief business to bring the upper house, the Council of the Province into contempt with the people, has created very great misunderstandings between the two houses, & to crown his Malice, because the clergy are well wishes to the Government, he has done all he can against their interest and reputation, for he began with representing some of them as scandalous in their lives, and attempted to set a lay jurisdiction over them, the last Assembly he attempted to take away part of ther subsistence, the forty per roll.
>
> He is now going to England to pursue his wicked designs, and tho' I am under no apprehensions of its being in his power to hurt me, I am apt to believe he'll be with your Lordship to bespatter the Clergy. . . .[7]

In addition Governor Calvert found it advisable to give Commissary Henderson a letter of recommendation when the latter also decided to go to England. " . . . I heartily recommend him to your Lordship's favour, as a person that has done good service here, very careful in his conduct and diligent in the discharge of his Ministerial duties. . . ."[8]

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[6] Bordley to the Bishop of London, Aug. 9, 1725. Perry, IV: 253-4.

[7] Governor Calvert to Bishop of London. Perry, IV: 255-6.

Thomas Bordley and his associates kept his word. Having failed to set a lay tribunal over the clergy in 1724-25, the Assembly of the following year brought in two proposals, one to divide the large parishes, and the other to reduce the stipends of the clergy from 40 pounds of tobacco for each male to 30 pounds of tobacco for each male. Bordley died before the latter bill was passed, but his party carried the burden of his animosity. Nor was Governor Benedict Leonard Calvert, brother of Lord Baltimore, who became governor on the death of his uncle, Charles Calvert, in 1726 of any assistance to the clergy.

No one denied that the parishes were too large. The problem was how to reduce the size of the parishes and still leave an adequate stipend for the rural clergymen. If the parishes were reduced in size, the population in each parish would be reduced and the stipend would suffer proportionately. Nor was the argument one sided; the population of Maryland had increased considerably since the first days of church establishment in 1692. Population estimates are difficult to establish, but it has been thought that in 1704 the population of Maryland was 35,000 and in 1719 80,000.[9] If these figures are accurate, then the salaries of the clergy had doubled in volume of tobacco during those years. The clergy agreed that it was true that the amount of tobacco paid them was greater, but Maryland was in one of its periodic depressions resulting from the use of tobacco as currency and the permitting of unlimited growth of the product. Prices were at rock bottom, and the Clergy complained that their actual buying power was at bare subsistence level. The new act reducing the stipends of the clergy had as its primary purpose, so it was said, the reduction of the amount of tobacco grown with the hope that the quality (and the price) would be improved. Emphasis was to be placed on the growth of new cash crops, such as flax, and the clergy complained that they were to receive no benefits from the new policy.

The reduction of the size of parishes had English precedents. Parliament was in the midst of a similar division of parishes for London, and some took the attitude that this was, therefore, the

[8] Governor Calvert to Bishop of London, June 22, 1725. Perry, IV: 249-50.

[9] Barker, *The Background of the Revolution in Maryland.*

proper action for the Maryland Assembly.[10] One of the first parishes listed for division was that of St. Paul's, Queen Anne County, of which Commissary Wilkinson was rector. He prevented its division for a time by appealing to the Bishop of London, but it was but a rear guard action. Four parishes were formed by popular pressure. Prince George's Parish, Montgomery County was carved out of St. John's, Prince George County and the chapel-of-ease at Rock Creek Cemetery, near present Rockville, was made the parish church in 1726. George Murdock was appointed the first rector. St. Mary's Whitechapel, near present day Denton, a former chapel-of-ease in Great Choptank Parish, was set apart as a parish church in 1725, and St. Luke's Parish was carved out of St. Paul's, Queen Anne County in 1728.[11] Queen Caroline Parish (Anne Arundel and Howard Counties) at Elkridge, was carved out of St. Paul's, Baltimore County, All Hallows Parish, Anne Arundel County and St. Anne's Parish, Anne Arundel County. Two other parishes had previously been erected; Queen Anne Parish was set apart from William & Mary Parish, Charles County in 1704 and St. Mary Anne Parish was separated from North Elk Parish, Cecil County in 1706. By 1728 the number of parishes had therefore grown to thirty-six.

The new act for stabilizing the staple of tobacco and for decreasing the amount of tobacco paid to the clergy passed the Assembly on October 31, 1728, and the clergy lost no time in appealing to England. Letters were sent to the S.P.G., the Archbishop of Canterbury, the Bishop of London; a petition was sent to the King, and an address was sent to Lord Baltimore. Commissary Henderson, who had but recently returned to Maryland from England, was sent back post haste to solicit English aid in defeating the Assembly's Act. When he arrived in England, Henderson found that such matters move slowly. He addressed the Society on September 18, 1729, but no action was forthcoming. Lord Baltimore, to whom he had hoped to appeal, was abroad, and by November 21st his funds were running low. The tobacco he had brought with him to defray expenses was nearly worthless, and he appealed to the Society for aid in employing a lawyer to further the interests of the Maryland clergy. The Society made a loan for the purpose.

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[10] Commissary Wilkinson to the Bishop of London, June 15, 1726. Perry, IV: 254.

[11] *Md. Arch.,* XXXVI: 580-581.

Lord Baltimore returned to England in the latter part of November and not only vetoed the Act, but sent instructions to his governor not to "consent to any act to alter, lesson, or diminish the provision made for the Clergy . . . "[12] Nevertheless on May 21, 1730 a new act was passed. This time the Assembly made provision for the clergy to be paid in tobacco and grain, and they tacked this provision on a Revenue Bill with the hope that a veto would thus be circumvented. Their sagacity was justified. Commissary Henderson informed the bishop that he was disappointed that the Proprietor had broken his word and allowed this bill, but that it was to last one year only. He asked if he should return to England if it were renewed.[13]

As a result of Bishop Gibson's enquiries into his jurisdiction, King George I granted him a commission under the great seal which gave him jurisdiction over all the churches and clergy in America. Under this commission Bishop Gibson in turn granted a commission to Henderson to oversee all the churches and clergy in Maryland, not merely the Western Shore as formerly. Unfortunately George I died nine months later, and while a new commission was granted to Bishop Gibson, Commissary Henderson arrived in Maryland in April, 1730 armed only with an outmoded commission.[14] Not only that, but his actions in England, in defeating the Assembly's bill, had turned many of the laity against him. He and other clergymen were vilified and even assaulted. Despite this unfavorable situation he proceeded with Visitations, this time of the clergy but not of the laity. The first session for the Eastern Shore met on June 24, 1730 and that for the Western Shore met on July 15, 1730.

As usual, he began to proceed judicially against the worthless parsons. John Urmston of Cecil County was deprived, and Henderson was saved from any further trouble from him by his timely death. Rumor had it that he died from burns incurred when he fell into a fireplace while drunk. Tibbs of St. Paul's, Baltimore, the perpetual trouble maker, did not accept his admonition, and hired lawyers ("He is rich," said Henderson) to defend him. Commissary Henderson wrote to the Bishop of London immediately for a valid commission.[15]

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[12] Perry, IV: 284.
[13] Perry, IV: 309.
[14] Sykes, *Bishop Gibson,* p. 329.

One curious letter, written by Commissary Wilkinson while Henderson was in England, should be mentioned. On December 10, 1728 Wilkinson wrote to the Bishop of London that Joseph Colebatch, whom the bishop had intended to make his suffragan in Maryland, was prevented from leaving the province by a writ of *ne exeat* issued by the court. There is no reason to doubt the authenticity of the statement, but no court record has been found to support it. It is not in the Provincial Court judgments for the period 1727-31, but the proceedings of the Anne Arundel Court (in whose jurisdiction Colebatch lived) are missing for 1724-1733. The origin of the writ lies deep in English law. The king at common law had the right to keep his subjects within the realm. They did not require a special license to depart, but he could interpose by writ to prevent their departure. By the Eighteenth Century a private suitor could obtain such a writ to prevent evasion of legal or equitable duties, and it was often used in Maryland against absconding debtors. In Colebatch's case it must have been an act of the State to avert danger to the provincial polity from the admission of a bishop.

If the laity of Maryland exhibited their anticlericalism through these various legal processes, it was true, however, that they were willing to be taxed for the support of the church. The amount of church building provided for in the midst of these controversies is amazing. St. Paul's, Queen Anne (Talbot) County sent to England for large Bibles, flagon, chalice, and two silver plates on August 9, 1726.[16] John Bradley, fulfilling his late father's intentions, deeded a plot called "Generosity" to the parish church on January 3, 1727.[17] The vestry of Rock Creek Church, Prince George's Parish, agreed to floor the church and build a vestry house at a cost of 2500 lb. tob. in 1726/7. An Act of the Assembly in 1727 provided for the raising of taxes in Baltimore County to build a new church for St. Paul's Parish, the very parish where the notorious Tibbs was rector.[18] In 1728 an Act of the Assembly provided for a chapel-of-ease in St. Anne's Parish, Anne Arundel County.[19] In St. John's Parish, Piscataway a new chapel-of-ease was completed, April 4, 1729, and in the same year the Assembly provided for a new chapel-of-ease for All Hallows Parish, Anne Arundel County.[20] Provision was made in the same year for new parish churches in both St. John's, Baltimore County and St. George's, Baltimore (now Harford) County,[21] as well as for St. Luke's, Queen Anne County.[22] In 1730 the Assembly provided for a chapel-of-ease at Vienna in Great Choptank Parish, Dorchester County,[23] and for additional taxes to provide for the new St. Paul's, Baltimore County.[24] In 1731 the Assembly authorized a new church for Westminster Parish, Anne Arundel County,[25] and in 1732 a new church for Christ Church Parish, Calvert County was authorized.[26] Such activity with regard to the material fabric of the church certainly indicates a devotion on the part of the laity far in excess of the politicians who continued to make the lot of the parson well-nigh hopeless. The Maryland clergy were selected by Lord Baltimore in England and were appointed by him to a living. The Bishop of London gave the clergyman a license; the Governor inducted him; if he did wrong, the Commissary tried him, if there happened to be a commissary. After he was inducted, no power on earth could dislodge him, and the Bishop of London, nominally his superior, could not give, nor take away, the poorest parish in the Province. The vested interests of the King, the Proprietor, the Bishop of London, the Maryland Assembly, the Commissary, and the incumbent were so interwoven, and the system, separated from its competent parts by three thousand miles of water in days of poor communications, was so unwieldly, that nothing less than revolution could solve its problems. Lest it be thought that all the Maryland clergy were worthless, it should be pointed out that Commissary Henderson in his two Visitations in 1730 mentioned only four men for censure, but four out of thirty-four was a sufficiently high percentage to bring disrepute on the whole body of clergymen. In addition to these there were other wandering priests like John Wright who had been forced from Virginia and other provinces as a result of their bad conduct and who had settled in Maryland without parochial connections hoping for an opportunity to exercise their ministry. These men also brought the cloth into disrepute, yet there was no way in which they could be brought under ecclesiastical discipline because of the confused system of government in which an episcopal church was deprived of its episcopate.

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[15] Perry, IV: 310.
[16] Merritt, p. 13.
[17] Gutridge, p. 147.
[18] 1727. *Act. Ass.*, Ch. 10.

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[19] 1728. *Act. Ass.,* Ch. 25.
[20] 1729, *Act. Ass.,* Ch. 10.
[21] *MHM,* XVIII: 12.
[22] 1729. *Act. Ass.,* Ch. 13.
[23] 1730. *Act. Ass.,* Ch. 2.
[24] 1730, *Act. Ass.* Ch. 9.
[25] 1731, *Act. Ass.,* Ch. 4.
[26] 1732, *Act. Ass.,* Ch. 12.

The boundary dispute between the Calverts and the Penns reached one of its climaxes at this time, and Lord Baltimore himself came to Maryland. The Reverend Hugh Jones, who had been Professor of Mathematics at William & Mary College in Virginia, was inducted into the parish left vacant by the deprived Urmston, and became one of the commissioners to settle the boundary dispute. With the hope that the clergy of the S.P.G. missions in Delaware might be induced to look favorably on a decision for Maryland, Walter Hackett, missionary at Appoquinimy in Delaware, was inducted into the new St. Mary Anne Parish in Cecil County, in the midst of disputed territory. It was expedient that Lord Baltimore should have the clergy on his side, and with that in view he shortly issued a statement that he would not allow the clergy to be deprived of what was rightly theirs and would "maintain them as well as all other bodies of men in their rights and privileges."[27]

But Baltimore's visit to Maryland brought the commissarial system to a close. After he returned to England in 1733 no commissary ever functioned again. The material at hand leaves some doubt as to the manner in which this was done. Writing in June, 1733 Commissary Henderson reported to the Bishop of London:

> I must do that justice to his Lordship to say that he has done all he could in favour of the clergy, to put them into favour & esteem with the people, & I assure your Lordship he has been oblidg^{g}, & shown a great deal of respect to me as your Lordship's commissary, notwithstand^{g} he thinks it is his right by his charter to order all affairs of church discipline within the bounds of his country. As to that, I hope it will soon be settled & agreed betwixt his Lordship & you. What I can say is, that he has not hindered me from execut^{g} any of the powers of

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[27] Perry, IV: 312.

your Lordship's commission, and that in general he has left such impressions in the minds of all here of his just, affable, & courteous disposition, that every body wishes him much happiness & success.[28]

Bishop Gibson lived until 1748; Lord Baltimore and Commissary Henderson died in 1751, but for the rest of their lives the commissarial system was not mentioned, and the Maryland clergy continued to be appointed by Lord Baltimore and supervised by no one.

For the next ten years the records of the Maryland Church are merely the accounts of the deaths of rectors and the appointment of their successors. Here there is a marriage of someone with church connections; there we find an occasional legacy left to the church or its parson. Prince George's Parish Church added a gallery, and Thomas Martin of Talbot County left his "personality" to build a new church. Finally in 1742 the inhabitants of the "back country" of Prince George's Parish, Prince George's County, received favorable action by the Assembly for the erection of All Saints' Parish, Prince George (later Frederick) County and the "upper chapel" became the mother church of the new parish. Two years later St. Stephen's (North Sassafras) Parish, Cecil County was divided and Augustine Parish was erected, but here was a new departure. Previously the division of parishes meant a decreased income for the incumbent of the old parish. In this instance, and in all subsequent divisions until the Revolution, it was held that the parson in the old parish held a freehold from which he could not be deprived against his will, and he continued to function in both parishes and to draw his full stipend until he resigned or died. Whether or not there is any significance in the fact that the Reverend Hugh Jones, Lord Baltimore's friend who assisted in the boundary disputes, was the incumbent does not appear. It is a fact, however, that the division of his parish did establish a precedent which was the rule thereafter. This same practice was followed when Worcester Parish, Worcester County was divided from Snow Hill Parish;[29] in the division of St. Andrew's Parish from All Faiths Parish and William & Mary Parish, St. Mary's County (1744);[30] and in the division of St. Thomas' Par-

[28] Commissary Henderson to the Bishop of London, June 5, 1733. Perry, IV: 312.
[29] 1744. Act. Ass., Ch. 24.
[30] *Md. Arch.,* XXXXII: 606-7.

ish from St. Paul's Parish, Baltimore County. In the latter case the parish was set apart in 1742, but was not organized with a vestry until the death of Benedict Bourdillon, rector of St. Paul's. The vestry organized in 1745 and Thomas Cradock became the first rector.

Churches continued to be built as the needs of the parishes demanded. In 1746 a chapel-of-ease was authorized for Christ Church Parish, Calvert County,[31] and the following year the purchase of three plots of land for a church and chapels for All Saints' Parish, Frederick County was authorized.[32] The purchase of land for Westminster Parish, Anne Arundel County[33] and for St. Anne's, Anne Arundel County was also authorized the same year.[34] In the following year repairs amounting to 37,000 lb. tob. were authorized for Christ Church, Kent Island;[35] a chapel-of-ease was authorized for Shrewsbury Parish, Kent County;[36] legislation provided for a new church at Snow Hill, Worcester County;[37] a chapel-of-ease was authorized for St. John's Parish, Baltimore County;[38] St. John's Parish, Queen Anne County and Trinity Parish, Charles County were set apart.[39] Despite all this activity in providing for churches, the laity were determined to alter the stipends of the clergy. The Act of 1730 had provided for the payment of the church tax in both tobacco and grain, but it had lapsed the following year through the provisions of the bill itself, and the old system of 40 lb. per poll had continued in effect. Once again, in 1747, the same provisions for payment in grain and tobacco were revived by a bill providing for payment during the next five years. Because of the increase in population, stipends had risen until the Reverend Hugh Jones estimated that they averaged £200, about twice the stipend of the S.P.G. missionaries in the other colonies. Probably the clergy believed resistance to be useless because of the differences of opinion between Bishop Gibson and Lord Baltimore. At any rate there is no evidence of resistance to the bill.

[31] 1746. *Act. Ass.*, Ch. 8.
[32] 1747. *Act. Ass.*, Ch. 9.
[33] 1747. *Act. Ass.*, Ch. 18.
[34] 1747. *Act. Ass.*, Ch. 24.
[35] Emory, 140.
[36] 1748. *Act. Ass.*, Ch. 2.
[37] 1748. *Act. Ass.*, Ch. 6.
[38] 1748. *Act. Ass.*, Ch. 9.
[39] 1748. *Act. Res.*, Ch. 9; Ch. 13.

VII

Lay Control

The turn of the mid-century marked one of those occasions when the stage of history has a complete change of personnel. For almost two decades church life in Maryland plodded along with most of the principals so much at odds that nothing could be done. Baltimore, Gibson, and Henderson had reached this point by 1734, but in 1751 new principals held their posts. Thomas Sherlock became Bishop of London in 1748, and Frederick Calvert became Lord Baltimore in 1751. The clergy had hopes that the change would be beneficial to their interests, and Alexander Adams of Stepney Parish wrote to the bishop

> Our Assembly has altered the specie that the Clergy of Maryland by the Royal Act of Queen Anne (of blessed memory) gave us, so that they have not only deducted one fourth of the £40 of Tobacco per pole, but have given liberty to the lazy to pay what remains in 12s & 6d paper currency for 100£ tobacco, which is not nigh the value of Tobacco at present. In behalf of myself and other Clergyman, I humbly beg the favour of your Lordship to speak to the Hon'ble Mr. Onslow, speaker of the House of Commons, whom we hear is Guardian to the young my Lord Baltimore, proprietary of Maryland, that the said act should not be removed, or any act made to alter or lesson the dues of the Clergy of Maryland till first the Governor of Maryland call the Clergy and acquaint them therewith, &c.

The hopes of the clergy were unfounded. Bishop Sherlock was seventy years of age at the time of his translation. Whether he declined to accept supervision of the American clergy because he believed he could force the appointment of a bishop, or whether because at his age he did not want to be bothered with an appointment he could not fulfill is beside the point. The fact remains that the clergy were left without assistance or ecclesiastical supervision. Frederick Calvert (1731-1771), the last and most dissolute of the Lords Baltimore, looked upon the established church of Maryland as nothing but an opportunity to reward dissolute characters with sinecures. In spite of this he did appoint as governors two men who were not only the most competent but also the best liked governors in Maryland's colonial history. Both men did as much for the church as the circumstances permitted.

Governor Horatio Sharpe arrived in August, 1753 and laid his instructions before the Council.[1] Those sections concerning the government of the church are of interest.

> . . . 6. You are to Pass no Act of Assembly by which the Provision that is made for the Clergy in an Act Intitled An Act for the Establishment of Religious worship may be taken away, nor are you to Suffer any Act to Pass for dividing or dismembering any Parish of the Province by which the Incumbents may justly lose their Income Profits or Provision made for the Clergy, on Account of such taking away or giving to others during the Lives of the Incumbents for the time being without such Incumbent or Incumbents Consent; And you are to suffer no Private Act to Pass without Notice being given to the Persons Concerned and interested & liberty given them to make their Defence . . .
> . . .12. You shall take especial Care that God Almighty be Devoutly & duly Served throughout your government, The Book of Common Prayer as By Law Established read each Sunday and Holliday, and the Blessed Sacrament be duly administered according to the Rites of the Church of Englind; you shall be Careful that the Churches already built there, be well and orderly kept; and I hereby Require and direct you that all Church Livings & Ecclesiastical Preferments which shall become Vacant shall be Notified by you to me for my filling up and Appointing the Preceeding Incumbents thereto; By which means I shall have an opportunity of obliging deserving Persons and thereby knowing those that are Sent over to Our said Province in so good a Character.

It is apparent that Frederick, Lord Baltimore was about to pursue the same policy as his father. No ecclesiastic would be permitted to interfere in his charter rights. At least two of the clergy, Hugh Jones and Henry Addison, hoped otherwise and wrote to the bishop,

> . . . Your Lordship knows the unhappy difference that subsisted between our late Proprietary & Dr. Gibson, your worthy predecessor, concerning the ordination & Licenses of the Clergy, which he inducted to Livings here in his gift as Proprietary, the consequence of which has been the presentation of several persons unequal to the sacred function, on account of their learning, parts, and scandalous lives; & what adds greatly to the misfortune is, that our late Commissary being (in great measure) suspended by the Government from the execution of his Office, not only Priests made of the lowest people have been inducted, but, being under no jurisdiction, they have done what seemed good in their own eyes, to the great scandal & detriment of our holy religion. . . .

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[1] *Md. Arch.*, XXXI: 11.

> This being the case in many Parishes, we doubt not but your Lordship will attempt a regulation, especially at this juncture, when we have a Proprietary who, in a kind letter with which he has honored one of our fraternity, has expressed the greatest regard for our established religion . . . [2]

Governor Sharpe lost no time in informing Lord Baltimore of vacancies. To the larger in Worcester County he proposed to induct Matthew (Matthias) Harris who came with Sharpe as his chaplain, and to the other, which though small at the time, would be augmented on the death of the aged Parson Adams, he proposed to induct "one Mr. Dingle whom as yet I know nothing of."[3]

On Wednesday, August 22, 1753 the governor called the clergy to meet in Annapolis. This was the first meeting of the clergy since the last Visitation of Commissary Henderson, nearly a quarter of a century before. The clergy had often voiced the need for such meetings, but strangely enough no one believed that such a meeting could be a voluntary gathering; all insisted that they could not meet because there was no one with authority to call them into session.

The governor soon found that his initial appointment met with a lack of approval from the clergy. In fact, other than the election of officers,[4] and the preparation of an address to the governor, only one piece of business came before the meeting, and they hastened to request the governor not to institute "a certain Person, in holy Orders, lately arrived in this Province, (who) labours under a most vile & scandalous Report . . . "[5] Before a month had passed Governor Sharpe found that he was forced to write to Lord Baltimore "I am sorry I have reason to think myself obliged not to comply with my Lords instructions in respect to Mr. Harris as soon as I could wish and as I mentioned in my last that I intended on account of his being charged with forgery of a Bill during his residence in London which I am affraid He will not be able to vindicate Himself from . . . I have given him leave if he can make sufficient Interest with either of the parishes to officiate in their

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[2] Jones and Addison to the Bishop of London, Aug. 27, 1753. Perry, IV: 331-332.

[3] Sharpe to Calvert, Aug. 20, 1753. *Md. Arch.*, VI: 1753-57.

[4] The Rev. Alexander Malcolm of St. Anne's, Annapolis, Prolocutor; the Rev. Thomas Bacon of St. Peter's, Talbot Co., Clerk; and a committee to "wait on the Governor" composed of Malcolm, Sterling, and Deans.

[5] *MHM*, III: 257 ff.

Church during the vacancy & till his Ldp. will be pleased to signify his farther pleasure concerning them." Harris apparently never cleared himself of the charge to the satisfaction of the governor for he was never instituted to a Maryland parish during Sharpe's regime. He wandered throughout Maryland and Delaware, officiating as *locum tenens* wherever the congregations would receive him, and for a time appears to have been in charge of both the Episcopal and Presbyterian churches in Lewes, Delaware. In 1769 Governor Eden did appoint him to Christ Church, Kent Island after a probationary year, and he remained there until his death in 1773.

Sharpe and Baltimore contrived two schemes whereby the problem of lay discipline might be solved. It was during Sharpe's regime that the practice was begun of requiring a "probationary year" before induction. For this year the parson was appointed "reader" in the congregation, and had the benefit of a full salary, but was not instituted as rector until the congregation had had time to judge the behaviour of the new parson and to recommend his induction. This practice continued until the Revolution except for those notorious cases in which Baltimore's favorites were foisted upon congregations.

The other policy, begun about the middle of May, 1754, required that the candidates sign a Bond insuring their good behaviour before any appointment was granted. Once this policy was begun, Sharpe set out to move all the resident clergy to more lucrative parishes so that he could thereby have every incumbent under bond. This turnover required many changes. Alexander Malcolm was inducted into St. Paul's, Queen Anne County, May 6, 1754; John Meyers went to St. Anne's, Annapolis, May 27; but there were still difficulties to be overcome. Some of the parishes were too small to interest Baltimore's friends—" . . . My Lord gives you leave to dispose of St. John's and Christ Church, Queen Anne County their income is so small 'tis Difficult to get Clergy Here to Accept."[6] The reasons for Baltimore's appointments continued to be as questionable as his predecessor's. In a letter to Governor Sharpe he was instructed to induct a Scotchman to St. John's or Christ Church, Queen Anne County because a Mrs.

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[6] Calvert to Sharpe, Dec. 10, 1754; *Md. Arch.*, VI: 135.

Bladen had asked Baltimore to find a living for the man who had married her maid.[7] Less worthy reasons will be evident as time passes and Frederick Calvert became more dissolute.

There were times when Governor Sharpe must have found this business of finding cures for Baltimore's appointees rather difficult. Baltimore promised inductions when there were no vacancies, and priests arrived from England expecting to be inducted as soon as they arrived. After complaining of this situation, Sharpe received letters such as this:

> With Respect to Mr. Thornton's Induction into a Benefice, there being you say no Vacancy, My Lord desires you'l present him on a Vacancy.[8]

And then, before this man could be inducted, another would arrive with instructions that he should be inducted into the first vacancy.

> The Bearer the Revd. Mr. Williamson . . . His Lordship directs me to Acquaint you, 'tis his desire that you do present him with the first Benefice that does become vacant . . .[9]

The vestries of the parishes had always been looked upon as civil officers. They had not only the care of the churches, but also the oversight of the morals of the laity. Time and again the minutes of the vestries contain notations of couples who were brought before the vestries and warned against unlawful cohabitation. In most cases they were warned to separate on pain of being handed over to the sheriff. No second warning has been found in the records, so it is hoped that the couples heeded the warnings.

In 1756 a new task was given to the vestries. A tax was levied on all bachelors to defray the expenses of the French and Indian War, and the vestry minutes contain lists of bachelors and of their property. Bachelors worth £300 were taxed 20 shillings and bachelors worth more than £100 but less than £300 were taxed five shillings. This practice continued for six years. Inasmuch as the war was seen as a danger from the Roman Catholic French, the Romanists in Maryland had their taxes doubled in order to defray the expenses of the war. This was the usual fear of a coalition of English and American Roman Catholics with their French co-religionists. The war fears were of such intensity that Governor Sharpe was forced to write a long letter to Lord Baltimore recounting the whole history of Romanists in Maryland; in the course of this letter he estimated that they represented only one-thirteenth of the population at this time.[10]

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[7] Edgar, p. 177.

[8] Calvert to Sharpe, *Md. Arch.*, XXXI: 489.

[9] Calvert to Sharpe, *Md. Arch.*, VI: 332.

In 1759 the Reverend Thomas Bacon, rector of St. Peter's Talbot County, resigned his parish in favor of Thornton, who was waiting for the next vacancy, and was appointed "reader" in All Saints' Parish, Frederick County, pending Baltimore's approval of his induction. This parish was enormous, a hundred miles long and thirty miles wide. The parishioners had petitioned for a division of the parish on the ground that the income amounted to almost £400 in local currency (about £300 sterling), and Sharpe wrote for Baltimore's approval. Bacon agreed to employ an assistant priest at £100 in order to give proper care to such an enormous territory.[11] Before long, however, Bacon was employed in a work for which he has become famous. As an antidote to Franklin's *Historical Review of the Constitution and Government of Pennsylvania* Bacon was persuaded to collect and publish the laws of Maryland which had been passed from the beginning of the province. It was hoped that " . . . these Materials collected & Blended together will show all action of the Province in truth & Decernment of false Light. Mr. Bacon's acquitting himself by facts and dates will gain him all Esteem & Service from the Proprietor & from whom he will be sure of Reward. On transmitting such a Manuscript, his Lordp. will be at the charge of Printing . . . "[12]

Bacon, a native of the Isle of Man, came to Maryland in 1745 well equipped to prepare his thousand page folio work on the laws of Maryland. Prior to his ordination he had published a work on a revenue system for England which won him renown. He became curate to Daniel Maynadier in St. Peter's Parish, Talbot County where he soon endeared himself to many by his learning, his charming manners, and his ability to play the violin and the violoncello. Maynadier died the following year, and Bacon succeeded to the incumbency. After his transfer to All Saints', Frederick County he devoted most of his time to his *Laws of Maryland.*

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[10] *Md. Arch.,* IX: 315.

[11] *Md. Arch.,* IX: 431.

[12] Calvert to Sharpe, Nov. 18, 1759; *Md. Arch.,* XXXI: 521.

Baltimore's secretary, Charles Calvert, wrote to Governor Sharpe on January 19, 1760, " . . . I return for yr. cong. Pensilvania Publish'd at Philadelphia the History of Pensilvania Publishe'd there, as a Sort of Method for Mr. Bacon . . . "[13]

Governor Sharpe was apprehensive about the wisdom of employing Bacon on the work. First the project would take a long time, and Bacon would need to be in Annapolis most of the time looking up the records. If he were to do this " . . . there would be such an Out Cry against him as you can scarcely have an Idea of. His personal Enemies (& he has not a few) together with those who are destinguish't here by the false Appelation of Patriots knowing (& know they must) what he was employed about & for what purpose all the Offices & Records were open to him would stick at nothing that might render him odious & infamous; every Failing he has been heretofore guilty of would be exagerated, the Assembly would not Scruple by Resolves or other Methods to insinuate a thousand Falsehoods & . . . His *Brethren* would most cheerfully join the Cry; A Clergyman taken from the Parishioners by whom he is supported & who by Law are obliged to support him to Vindicate an ill Administration! . . . "

Reading between the lines one may see how the clergy in Maryland received a bad name among many. Granted that we have cases of improper behaviour on the part of some men, it cannot be ignored that Maryland, like the rest of America, was impatient with the colonial administration, and the clergy, being tax-supported like the administration, were victims of the system. Governor Sharpe understood the "patriot" cause almost as soon as he arrived. In a letter to Baltimore he wrote (January 28, 1761) concerning publication costs, " . . . the Assembly would not defray the least Share, nor do I believe they will ever contribute a shilling towards an Edition of our Laws unless the Editor will leave out the Tunnage Law & the Act made in 1704 for the Support of Government. . . . "[14] In order to avoid criticism of Bacon for abandoning his parish to work on the "Laws" Governor Sharpe did not induct him into All Saints until late in 1762 after Bacon had spent the winter of 1761-2 in Annapolis.[15]

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[13] *Md. Arch.,* XXXI: 528.
[14] *Md. Arch.,* IX: 487.
[15] *Md. Arch.,* XIV: 210.

The work on the laws of Maryland received small support, and Bacon had his discouraging moments. "The Laws," he wrote, "are my only Employment and Amusement, yet they are a dry sort of stuff, and sometimes apt to stick in the throat."[16] Despite the discouragements, the subscriptions to cover publication costs grew and by 1761 had reached £1100 in currency and £250 sterling.[17] *The Laws of Maryland* were finally published in 1765, and despite the fact that all subsequent historians and jurists have been indebted to him for the excellence of the work, he failed to live long enough to enjoy his fame, but died of a hernia condition, under which he had labored for years, in May, 1768.

At the time of the great fire in Boston all of the churches in Maryland were requested by the governor to take up a collection for the relief of the distressed Bostonians. The returns from this collection are of significance in that they give us not only the number of churches in Maryland at the time, but also they indicate something of the relative strength of the churches. In St. Mary's County there were four parishes, four Anglican priests, and four Roman Catholic congregations; in Charles County there were four parishes, four Anglican priests, and two Roman Catholic congregations; in Prince George's County there were three parishes and three clergymen; in Frederick County there were two parishes and two Anglican clergymen as well as one each of Presbyterian, Dunkard, and Lutheran congregations; in Calvert County there were two parishes and two clergymen; in Anne Arundel County there were five parishes and four clergymen and one Quaker meeting; in Baltimore County there were four parishes, four clergymen, one Roman Catholic, one Baptist and one Quaker congregation; in Cecil County there were two parishes, two clergymen, and one Presbyterian congregation; in Kent County there were two parishes, two clergymen, three Quaker meetings and one Presbyterian congregation; in Queen Anne County there were four parishes, four clergymen, and one Presbyterian congregation; in Talbot County there were two parishes and two parsons; in Dorchester County there were three parishes and three parsons; in Somerset County there were three parishes, three Anglican priests, and one Presbyterian congregation; in Worcester County there were two parishes, two parsons, and one Presbyterian congregation. This list totals forty-two Anglican priests, seven Roman Catholic congregations, two Baptist (including one Dunkard) congregations, six Presbyterian congregations, one Lutheran congregation, and five Quaker meetings. Forty-two Anglican parishes and twenty-one non-Anglican congregations represented the religious life of Maryland. Of these the Anglicans donated £1503, 7 s., 11 d. The non-Anglican congregations donated £315, 12 s., 11 d. If the size of the congregations may be indicated by the size of the offerings, then we may assume that in 1760 those who frequented Anglican places of worship numbered four or five times the number who frequented all other places of religious worship.[18] This agrees roughly with an estimate made two years later in a letter to the Bishop of London in which the number of Churchmen was estimated at 36,000, the number of Presbyterian and other Independents at 6,000 and all others (mostly Roman Catholics) at 16,000.[19]

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[16] *MHM,* VI: 235.

[17] *Md. Arch.,* IX: 547.

The right of inducting ministers into Maryland livings was a jealously guarded bit of patronage set forth in the Charter of Maryland. The Lords Baltimore had successfully defeated the Bishops of London in their attempts to supervise the clergy through deputies, but while the Bishops of London might retreat in the face of charter rights, Americans were becoming more and more restless under such autocratic discipline. In November, 1755 the Reverend Nathaniel Whitaker, rector of Coventry Parish, died, and within two days after his death five members of that parish requested the governor to make no appointment, but suggested for consideration the Reverend Andrew Morton " . . . you will not conceive that we claim this as an absolute right."[20] In May of the following year the "request" was followed by a petition signed by one hundred and eighty-three parishioners of whom six were vestrymen that Governor Sharpe appoint Dr. Chandler, S.P.G. missionary at Elizabeth, New Jersey, to the vacancy.[21]

The governor's reply does not appear in our records, but in January the vestry wrote to the governor that they had heard many

[18] Allen, *Who were,* etc., 17.

[19] A. F. Ingram, *The Early English Colonies,* 106.

[20] *Md. Arch.,* LXI; lxxii; XIV: 349.

[21] *Md. Arch.,* LXI: 513-17.

unpleasant remarks concerning their actions and that they wanted the governor to remember that they had had many objections to their former parson and that the governor had promised them relief when Whitaker died. The governor had suggested Robert Read as *locum tenens* until an appointment should be made, but they had asked Dr. Chandler to preach several sermons. He had done so, and everyone was well pleased with him, so much so that they had requested the governor to appoint Dr. Chandler to the vacancy and became annoyed only when he refused to accede to their wishes. When he appointed John Rosse to the vacancy it "... struck the whole parish with horror & despair ... well knowing his Immorality and obstinancy he became a laugh and a by word to all such as was acquainted with him ..."[22]

John Rosse had come to America as a chaplain in the army, and the governor thought he had had sufficient experience with rough and obstinant men to weather the storm in Coventry, but even Rosse was bested. The parishioners refused to admit him to their churches on the ground that "none should be stript of their Substance without some consideration and that in every Secular Imployment all were at Liberty to share in every contract which should bind them and the voice of reason [Shades of 1776!] instructed it should be more so in favour of our religious rights ... it was agreed that we might very safely contend the point as the Parishes in Maryland could not by any means come under the description of Royal Donatives ..."[23]

Rosse was not as strong as the governor hoped; in the face of such opposition he made a strategic retreat and resigned the living. Philip Hughes who also had come to America as a chaplain under General Gage was then appointed. The parishioners informed him of their intention to close the churches against him, and he and the parishioners agreed that they would meet on a particular day and hour at the church. The parishioners demanded that he come as a "reader," and if he proved satisfactory to them, they would induct him. This demand was refused in an agreeable manner. Both sides returned to their homes, but the next Friday, being Christmas Day, Hughes forcibly broke into the church. The following Sunday he appeared with an armed force and broke into one of the chapels. On the following Sunday this performance was repeated at the other chapel, but on the appointed day of the parish meeting Hughes failed to appear; the parishioners agreed not to accept him—"the recent instances he had given of his dissipation warranted them in the opinion of his being a bad man and not Worthy of the Ministry and determined to risque of their fortunes to contend the legality of his Admission and requested us as their Representatives to keep the doors shut against him . . ."[24]

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[22] *Md. Arch.*, XIV: 363.

[23] *Ibid.*, XIV: 363.

In an apologetic postscript they informed the governor that they would be willing to accept any worthy man such as "Mr. Edmondson or Mr. Claget."

Dr. Thomas Chandler also entered the fray by writing to the Bishop of London that he had been visiting in Maryland and thought the people "to be the most sober & orderly, the least vicious & the most religious" of any that he had met. The parishes in Maryland, he said, were now worth between £200 and £500, and the parishioners looked upon themselves as being under very cruel oppression in ecclesiastical matters. His letter so echoed the long petition of the parishioners to the governor that one is forced to wonder which letter influenced the other. He pointed out that the churches were built and liberally endowed by the parishioners, yet the proprietor claimed the sole right of appointment, even against the wishes of the parishioners, and that many so inducted were known to be bad men even before induction. "These are the complaints of the people, & I was desired to represent them to your Ldship, & to implore your interposition . . ."[25]

The governor was determined to insist upon the Proprietor's privileges and took the advice of the Attorney General. " . . . the Vestry of Coventry Parish still oppose Mr. Hughes' taking Possession of the Church but the Parishioners will I doubt not e'er long become sick of their Pretensions, when they find that the Attorney Genl. will take Cognizance of those who have presumed to committ any Violence & call them to answer for their Proceedings in the Provincial Court."[26]

After the Attorney General's announcement the parishioners at Annemessick Chapel and Rehoboth Church agreed to accept Hughes as their parson, but at the Upper Chapel a mob continued to threaten him and his followers. William Allen, Littleton Dennis, and Thomas Howard were taken before the magistrate, but they refused to give bond for good behaviour.[27]

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[24] *Ibid.*
[25] Perry, IV: 335.
[26] *Md. Arch.*, XIV: 498.

When he succeeded Sharpe, August 1, 1768, Governor Robert Eden found the matter unsettled. Parson Hughes became discouraged and wrote to the governor that various unsavory reports had been spread about him at his arrival and that he had been told that he would not be paid. At Annemessick Chapel he had been been able to hold services until they had removed all the books.

> . . . Expecting Security from my Induction to this Parish whose Income was sufficient to support my Family, I gave up above two Hund^{d} p^{ds} a year of my Wifes Jointure to her sons, I sold my Commission for two Hund. Ster. less than it cost me, I took a Lease of this farm, & layd out near one Hund^{d} in repairs & improvements, in hopes of spending the remainder of my life in peace & quiet & in the discharge of my Duty; Surely it would be very hard to pay such a Compliment to the Opposers of Government to remove me (at least for some time) until they acknowledge me their lawful Minister, & the Peace of those Men secured from insult, who stood up in defence of Government, for w^{h} they have often been insulted. If they would speak the Truth, their resentment against me proceeds from my dareing to take possession of the Churches, when they refused the Keys, after some of them had threatened to hang the first Clergyman at the Church door, who should come with the Governors Induction.
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> I should be glad to know his Excellency Governor Edens sentiments on this head . . . [28]

Governor Eden's sentiments were for peace. He inducted Hughes into Chester Parish, Kent County, and sent Samuel Sloane to Coventry. There is no record of any further disturbance, and Sloane remained in the parish until 1785; after 1776 he supported himself largely through the academy which he organized.

From 1760 to 1768 Governor Sharpe usually presented four or five new parsons to livings and most of them appear to have incurred little or no opposition from parishioners, but on November 2, 1766 Lord Baltimore wrote to Governor Sharpe, " . . . About a fortnight since, sailed from hence Mr. Allen with letters from me to you, he is a Gentleman for whom I have a peculiar regard & doubt not but you will have much pleasure & satisfaction in his Society." Lord Baltimore did indeed have a *peculiar* regard for the Reverend Bennet Allen. A few years before Baltimore had been tried and acquitted on the charge of rape, and Allen (and this is not the least of his claims of notoriety) wrote a pamphlet in defence of Baltimore entitled "Modern Chastity or the Agreeable Rape, a Poem by a young Gentleman of 16 in vindication of the Right Honorable Lord B**E." It was on this basis that Allen was sent by Baltimore to hold "one of the more lucrative parishes or perhaps two." Obeying instructions, Governor Sharpe inducted Allen into St. Anne's, Annapolis on April 20, 1767, but this was poor pickings, and Governor Sharpe shortly received word from Baltimore's secretary that Allen had accepted this parish "for fear of being rusticated," but that he was not content with it. Governor Sharpe was instructed to find him a better income, and if there were no vacancies in the church, then some "civil employment" was to be found for him which would not be incompatible "with his Ecclesiastical Function."[29] The governor obliged by making him Provincial Escheator, an appointment worth £300 a year.

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[27] October, 1768. *Md. Arch.*, XIV: 533.

[28] *Md. Arch.*, XIV: 562.

Establishment under lay supervision was a high price to pay. Sharpe's reply to Lord Baltimore's secretary indicates the depths to which an erastian establishment can go. On July 27, 1767 he wrote that on hearing about Allen's advent he had kept open St. Luke's, Queen Anne County, which was one of the more lucrative parishes, in order to provide for Allen, but Allen had refused to live on the Eastern Shore, and demanded Annapolis even though it was of small income. Sharpe advised, " . . . If I can prevail on the Rector of either of the Parishes contiguous to this to resign & go over the Bay I will notwithstanding the Act of 1702 of which I sometime ago apprized Your Ldp. offer Mr. Allen an induction to such adjacent Parish also." Sharpe knew full well that the Act of 1702 forbade pluralism and was apprehensive as to Allen's chances of succeeding in such an evasion of the law. Although he promised to do all in his power to make Allen's place agreeable to him, Sharpe thought Allen was "disappointed in his Expectations."[30]

[29] *Md. Arch.,* XIV: 405.

[30] *Md. Arch.,* XIV: 409-10.

On the death of Alexander Adams, Allen was put in charge of St. James, Herring Creek on October 20, 1767 and put Henry Edmiston in charge of the parish as his curate.[31] What Allen was doing with Annapolis, which he was trying to hold in plurality, is not clear, for the last time he appears in the vestry minutes of that parish is September 1, 1767. Governor Sharpe acceded to this arrangement, but doubted its wisdom. In a letter to Lord Baltimore he wrote

> . . . Mr. Adams the Rector of St. James's Parish in this County having died about a Week ago The Revd Mr Allen applied to Me for a Lycence or Authority to officiate there either by Himself or Curate hoping that he should by that means be able to secure to Himself the Income of that Parish without relinquishing this, of which he will continue Rector until some other is inducted, sensible of your Ldps great Regard for Mr. Allen I readily granted his Request but at the same time I am not without Apprehensions that the Vestry & Parishioners of one parish or other when the time for settling Accounts comes oppose his Receipt of the Thirty pr Poll & make him have Recourse to Law in order to try for it, Should that be the Case I shall not be surprised if some of the Busy Men in the Lower House of Assembly who eagerly watch for pretences to clamour take it up as a publick Matter & complain of it as a Grievance, My Fears may perhaps be groundless & will I hope prove so but I thought it my Duty to communicate them to your Ldp. as I have already to Mr. Allen who flatters himself that no Stir will be made about the Affair & intimated to Me that if the Assembly should concern themselves he supposed my telling them that what had been done had been done by Your Ldp's Instruction would be sufficient to Answer them, but in that I could not agree with him, nor would I without your Lordships express Orders give any such Reasons for my Proceedings . . . [32]

Although Sharpe did his best to place the responsibility for Allen's pluralism on Lord Baltimore, the latter was also unwilling to be involved with such a breach of law, and Allen was forced to choose between the two parishes. He chose to remain rector of St. James's which was worth about £300 (three times as much as the S.P.G. missionaries were earning in other colonies) and which he combined with his position as Civil Escheator. Edmiston was inducted into Annapolis shortly before the end of March, 1768. Before two months had elapsed Allen wrote to Baltimore again.

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[31] Gambrall, 263; see also *Md. Arch.*, XIV: 424.

[32] *Md. Arch.*, XIV: 424.

> I have this moment receiv'd Intelligence that Mr. Bacon was dangerously ill, & the Person who brought the news expects He is dead by this Time. As my Lord Baltimore design'd this Parish for me, & intended for that purpose negating the Division had it been propos'd by the Assembly, I humbly request from your Excellency my succeeding to that Living upon Confirmation of the news; & if it is done immediately, the Division (should it be agitated) would not affect my Incumbency. Your Excellency's compliance with my request (which at all events will give me a certain Provision) will greatly add to the very many obligations I am already under to you. . . .[33]

A week later, May 15, 1768, Sharpe wrote to Baltimore that Bacon was dangerously ill, that Allen had applied to him for an immediate induction, and that Sharpe had acceded to the request even though he knew that the parishioners were desirous of a division of the parish.[34] Bacon died on the twentieth of the month, and on the twenty-seventh Sharpe wrote to Baltimore that he had inducted Allen into All Saints, Frederick, "by far the best in the Province," before the Assembly had an opportunity to prepare a bill for the division of the parish. He further requested that, now that Allen was "so well provided for," he be permitted to fulfill a promise made to induct Jonathon Boucher of Virginia. Boucher had been promised a parish, but he had been set aside until Allen "could be provided for." This was to cause hard feelings and considerable vituperative writing in the next several years.

What was this peculiar hold of Allen on Baltimore? Surely the publication of the pamphlet many years before was insufficient to warrant all this interest. It has been suggested that Allen was one of Baltimore's illegitimate sons, but primary evidence of this has not been forthcoming.[35] This point will bear further investigation, but it should be noted that the report is based on remarks of the Reverend Jonathon Boucher, a Tory, who fled to England during the War and wrote his book *An American Loyalist* with the hope that it would arouse sufficient interest in him so that he would receive a "suitable" living in the old country. It is not only a prejudiced report, but it also has inaccuracies of fact. For example, Boucher says that Allen's appointment to All Saints Parish was one of the first acts of Governor Eden's administration. Eden's

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[33] *Md. Arch.,* XIV: 494.
[34] *Md. Arch.,* XIV: 497.
[35] McGrath, 325.

Commission as governor is dated August 1, 1768 and the Oaths of Office were administered on December 27, 1768, but Allen's induction took place between May 24 and May 27, 1768.[36] When such obvious inaccuracies are found, one must be very careful about accepting the author's interpretations even though they are included in a work written within twenty years of the events recorded. Yet it must be recognized that Governor Sharpe exerted more effort in Allen's behalf than he did for any other clergyman and that he was unduly careful to assure Baltimore that he had done so. One letter, dated October 30, 1768, just before Governor Eden succeeded Sharpe, is devoted to reviewing Allen's case for Lord Baltimore, and it covers twelve pages of the *Maryland Archives!*[37]

Arriving in All Saints Parish Allen met with opposition from his parishioners who attempted to prevent him from taking over by locking the church doors. Allen, however, gained access through a window and "read himself in," fulfilling the procedures for induction. Whether because of the distance from city life or because of the opposition of his parishioners, Allen did not stay long in Frederick. He hired two curates, Jeremiah Berry and Daniel McKennon, and also subsidized the Lutheran pastor in Frederick, and went off to live in Philadelphia on the proceeds of his two positions in which others did the work. He remained in Philadelphia until September 10, 1775 when he sailed to England. His subsequent life there was no improvement on his Maryland manners.[38]

While the parishioners of Coventry and Frederick parishes were embroiled with parsons whom they did not want but who were forced upon them by the lay control of the church, another unfortunate incident occurred which was bound to cast its reflection upon the clergy as a whole. The Reverend Richard Brown, a native of Maryland, was ordained in 1750 and in January of the following year was inducted into King & Queen Parish, St. Mary's County. In 1768 he was accused of murdering one of his slaves. He took his son, allegedly the only witness to the crime, to Virginia and remained there for several months. When he returned to his parish the case was dropped for lack of evidence, but his parishioners would not attend his church. He then employed George Goldie, a young priest who had been curate under Thomas Bacon in Frederick Parish, as his curate, paid him half the income of the parish, and retired to his paternal estate. In this way he remained as the nominal rector and secured to himself an adequate income, but his actions, compounded with those of Allen and his ilk, aroused the more serious laity to the need of some further supervision of the clergy. Nor were the clergy lacking in their endeavors to find a proper ecclesiastical means for correcting the wayward. The difficulty again lay in impossible situation whereby under the Maryland Charter the rightful prerogatives of an episcopal church were legally denied, and the rights of episcopal jurisdiction were placed in the hands of a lay proprietor.

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[36] Boucher, 57; Sprague, V: 117-21; *Md. Arch.*, XIV: 500.

[37] *Md. Arch.*, XIV: 537-549.

[38] Letter of Allen to William Tilghman, London, March 6, 1800 in *Gratz Col.*, Case IV, Box 28, PHS.

The clergy sought the one proper ecclesiastic whom they would respect and follow—a bishop, but as usual this was opposed by the proprietary interests. When the clergy sought assistance in obtaining episcopal oversight from Governor Sharpe, he reported to Baltimore,

> I though it my Duty to refer them entirely to His Lordship with whose Charter Rights and Prerogatives the Establishing of an Episcopate here may perhaps eventually interfere, for tho' by the scheme the Bishop is not to interfere in Civil Matters, and is only to make a Tour from time to time in order to confirm and ordain, it might be questioned whether all his Successors will be satisfied without some greater share of Power and Influence than this alone will give them.[39]

To which Hammersley, Baltimore's secretary, replied to Sharpe:

> I am no friend of the Episcopal Scheme and though ordination at the Fireside may suit the Indolence and Poverty of some, perhaps not the most fit to exercise the function, yet "Timeo Danaos," nor shall I be very well pleased to purchase their Spiritualities at the expense of the Loaves and Fishes, which has always been the ultimate, if not the only view, adopted by the Church from the beginning of time, and I am too good an Englishman to wish to see all the colonies united under the same Church Government.[40]

In November, 1767 Hammersley again wrote to Governor Sharpe:

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[39] Edgar, *Colonial Governor,* 232.

[40] *Ibid.,* 233.

> His Lordship by no means wishes to see an Episcopal Palace rise in America, or to have St. Peter's chair transferred to Maryland. He is determined to support his Charter Rights by whatever body of men attacked, especially to resist all church attacks, and much approves of your refusal to convene the body of Clergy for that or any such purpose. Should you be blessed with a Bishop will he not want your Excellency's Perquisites arising from Marriage Licenses?[41]

The laity also sought some method of controlling wayward priests. On June 8, 1768 the Assembly passed a bill which would prevent the parsons from being absent more than two months at a time. This seems to have been aimed particularly at Brown, but they also provided that a board consisting of three priests and three laymen should be given some kind of Visitorial Jurisdiction. The popularity of the bill may be gauged from the vote in the lower house—35-2. Governor Sharpe laid the bill aside until he should know Lord Baltimore's sentiments, and at first Baltimore did not approve, but in November, 1771 he gave his consent.[42]

As Lord Baltimore would not permit his prerogatives to be diminished by the introduction of a bishop, so the clergy refused to have the episcopal system annulled by a Visitorial Board on which laymen sat. Charter rights and Church rights were diametrically opposed; there could be no true church system for the Episcopal Church in Maryland until the Maryland Charter was abrogated. Revolution thus became a necessity. As the Reverend Hugh Neill, formerly an S.P.G. missionary in Delaware and now rector of St. Paul's, Queen Anne County, wrote to the Bishop of London,

> . . . No one disputed the necessity of having some power to call irregular Clergymen to an account; but this was a presbyterian form of ministers and ruling Elders, and laying a foundation for a presbyterian Government in the Church of England in Maryland, as well as subversive of the canons of the Church, which give the Bishop alone power to pronounce sentence in such cases, it alarmed all such of the Clergy as were true to the Church of England . . . [43]

Other clergymen joined in writing to the Bishop of London seeking assistance to defeat the bill. Thomas John Claggett, eventually the first Bishop of Maryland, wrote on September 20, 1769 that Governor Sharpe had vetoed the bill passed by the Assembly which provided for a Visitorial Board of clergymen and laymen on the ground that it was contrary to the rules of the Church of England but that the promoters of the bill intended to introduce the same bill in the next session of the Assembly with the hope that the new governor would approve it. "Many of the Clergy here view it in a light derogatory to your Lordship's authorities in the Province, and tho' fully sensible that some such regulation is much wanted, yet they think it ought to proceed from and be directed by your Lordship. . . . "[44]

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[41] *Ibid.*, 233.
[42] *Md. Arch.*, LXI: 361; XIV: 504; XIV: 510.
[43] Perry, IV: 37-8.

Whose fault was it that " . . . the unhappy case of the Church of England here. Far removed from her Bishops, deprived of Discipline which every other denomination of christians can freely exercise, and delivered up, as it were, bound in the hands of her enemies . . . "[45] could not be solved more readily? Many factors enter into the disgraceful situation because the Church was bound and tied by lay control. Bishops in England were appointed for political reasons; the Bishop of London was prevented from exercising any jurisdiction in America because lay lawyers held that his jurisdiction outside his English diocese lay "in the King" and could not be exercised without a regal letter patent; Maryland's ecclesiastical control had been granted by royal charter to a lay proprietor; the clergy were willing to admit his right to present, but not to remove, parsons in their parishes. The Magna Carta might provide that "the Church of England shall be free," but the eighteenth century Maryland Church was tied and bound by so many lay political rights that reformation of manners was impossible until the Revolution freed the church and gave the clergy a free voice in its affairs.

Until the Revolution this stalemate continued. The Assembly continued to press for a Visitorial Board because of clerical irregularities; the clergy as a whole agreed that irregularities needed to be controlled but insisted on the right of the church to regulate these matters in the way in which they had been regulated from the beginning—by a bishop. Political and sectarian considerations prevented a bishop from being appointed, and the clergy exercised enough influence in England to prevent any other than a true episcopal system from being imposed. When the Visitorial

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[44] Perry, IV: 340-1.

[45] H. Addison to the Bishop of London, Oct. 24, 1769; Perry, IV: 341.

Board bill was reintroduced in the new session under Governor Eden, the clergy countered by signing a petition emphasizing that for want of a bishop "sectaries" grew rapidly and they (the sectaries) denied the proprietor's right of presentation. Governor Eden rejected the idea, but he did agree to lay the papers before the Council.[46]

Failing in their attempts to control the church through the Visitorial Board, the members of the Assembly resorted to the financial approach. In July, 1771 a bill was introduced in the Assembly permitting the payment of the church tax in currency at the rate of twelve shillings local currency per hundred pounds of tobacco at a time when tobacco was selling at 25-30 shillings per hundred. This would have starved out at least half of the clergy. In the larger parishes the salary would then have approached the stipend of S.P.G. missionaries elsewhere in the colonies, but the stipend of such places as Christ Church, Kent Island would have been so small that it would have been impossible to fill them.

The clergy immediately began a campaign to defeat the bill. Letters were sent to the King, the Archbishop of Centerbury, the Bishop of London, and to Lord Baltimore. In October the campaign was still in progress and twenty-one clergymen signed a petition to Governor Eden asking for his support in defeating the bill.[47] This bill provided for an oath against simony at the time of induction, for a fine of £10 to be paid to the vestry by a minister adjudged non-resident for a month at a time or two months at several times, for suspension or deprivation by the governor with the advice of three beneficed clergymen and three Anglican laymen who were to take depositions of witnesses. The act was passed in November, 1771, but was declared invalid in June, 1773 on the ground that it had been passed after the death of Frederick, Lord Baltimore.[48]

When this information was received, the Assembly immediately began debate on a new bill which provided that all ministers regularly established in cures should receive 32,000 lb. tobacco payable at twelve shillings sixpence, exclusive of their glebe, but the House refused to pass this bill on the ground that the establishment of equal incomes for all parishes would lay an unequal burden on the people and "damp the emulous exertions of Merit, which the hopes of Preferment are wont to animate."[49]

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[46] Sept. 15, 1770; Steiner, *Eden,* 368; *Md. Gaz.,* Feb. 11, 1773.

[47] Hugh Neill to Dr. Burton, Secty. SPG; Perry, IV: 343; Steiner, *Eden,* 393.

[48] *Md. Arch.,* LXIII: 290 ff; LXIII: xxxiii.

The following year the Assembly passed legislation which commuted the church tax to four shillings per poll and so reduced salaries of the clergy to the level of 1767.[50]

This was a sad loss to the clergymen involved, but it must be admitted that this act brought the salaries of the Maryland clergy into line with those being paid in other parts of America. Most of the clergy lost between one-third and one-fourth of their income, but a contemporary list shows that twenty-three men received between £130 and £170 sterling; four received between £180 and £200; four received between £200 and £250; four received between £250 and £300; two received between £300 and £500; one received over £500. Only seven men received less than the usual SPG salary; three received less than £100 and four received £100-£135. All of the Maryland parishes were filled; there was a waiting list of applicants, and SPG missionaries eagerly sought induction into Maryland parishes. The situation could not have been as desperate as some of the clergy feared.[51]

Were we to leave the story at this juncture, undoubtedly the impression would be left that the laity of Maryland were opposed to the Church and that they were determined to suppress it. Such is not the case; the system of support and government was burdensome, but the gratifying way in which the laity provided for church building and repairs indicates that they were anxious to provide adequately for religious services according to the rites of the Church of England. During the Sharpe and Eden administrations the controversies over administration of the church were continuous, but so were the bills passed by which the laity taxed themselves for the church. The original establishment act provided for the church tax collection as soon as the parish was laid out and the vestry elected. This income was used for the erection of the church building, and as soon as the rector was appointed, the total income of the parish was turned over to him as salary.

[49] June 25, 1773. *Md. Arch.*, LXIII: xxxiv, 365-366, 324, 370-371, 386.

[50] Letter of B. Allen, April 11, 1803, to William Tilghman. *Soc. Col.* MS, PHS. Also Perry, IV: 336, 343.

[51] Perry, IV: 345-7; Hawks, *Cont.*, II: 282.

Thereafter, when repairs to the church were required, the vestry petitioned the Assembly for permission to lay a special tax for that purpose. Consequently every major improvement, whether to the parish church or for the erection of a chapel within the parish, required a petition from the vestry and an act of the Assembly. In 1760 the Assembly gave permission to the vestry of St. George's Parish, Baltimore (now Harford) County to lay such a tax for the erection of a chapel at Trapp on Deer Creek to be the same in every respect as the parish church. Two years later Somerset vestry received the same permission to build a chapel, St. Paul's, Baltimore County received the same permission to build a chapel at T.L., and St. James', Herring Creek received permission to build a new parish church. On November 10, 1763 land was conveyed to Coventry vestry for a new Annemessex chapel, North Sassafras Parish in Cecil County and St. Paul's in Baltimore County received permission to lay taxes for the enlarging of the parish churches. The Assembly of 1765 passed legislation erecting Chester Parish on the Eastern Shore with a parish church at I.U. and a chapel at Chestertown.[52]

The two sessions of the 1767 Assembly, May and November, were busy ones so far as Church legislation was concerned. Chester Parish received permission to lay a special tax for the erection of a vestry house and to enclose the churchyard; permission was also given to Somerset Parish to enlarge the church at Monie and to build a chapel at Princess Anne, to St. Paul's Parish, Baltimore to set up new regulations governing the nomination of inspectors for the tobacco warehouse, Somerset Parish was given authority to abandon King's Mill Chapel because of the erection of the new chapel at Princess Anne, to Trinity Parish, Charles County to buy land and erect a chapel "at the west entrance into Villet's old fields near the Main road that leadeth from Bryon Town to Benedict." The Assembly did not always approve the petitions of the vestries; permission was denied Christ Church, Queen Anne County on a petition the nature of which is not disclosed. Stepney Parish, which had asked permission to build two chapels, one on the Wicomico and the other north of Spring Hill, found its petition laid on the table; permission was given, however, in 1768. William & Mary Parish, Charles County was also denied permission on a petition the contents of which are not disclosed.[53] In the same year St. George's, Harford County built a new vestry house to replace the old one which had been built in 1720.

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[52] *Md. Arch.*, LIX: lvii, 299-302.

The Assembly of 1768 took upon itself the task of making a decision when parishioners were divided over sites of churches and chapels. St. John's Parish, Queen Anne County was given permission to build a new church and a new chapel, but "there are various Opinions amongst the Parishioners whereon it may be proper to place the said Church and Chapel of Ease, it is therefore thought fit by this General Assembly for settling all differences amongst the Parishioners that the Assembly decide . . . " Thereupon it was settled by the Assembly that a new parish church should be built at Nine Bridges on land given by Mr. Thomas Wright and that the chapel should be built at Tuckahoe Bridge "where the present church now stands." Land at Chicken's Bridge formerly acquired was directed to be sold.[54]

In 1769 the vestry of Prince George's Parish, Montgomery County at a vestry meeting held on February twenty-first agreed to build a gallery in the east end of Rock Creek Chapel to accommodate the crowds then attending the church.[55] It should be noted that the erection of galleries in churches is a regularly recurring note in the vestry minutes of many parishes. Nowhere is there any notice of a "slave gallery." Galleries were built to accommodate the regular parishioners, and in many cases the pews in the galleries were assigned to some of the most prominent families in Maryland. The idea that the gallery was built merely for the accommodation of slaves is a notion which cannot be substantiated by the records. Although the SPG missionaries report some success among the Negro slaves in other colonies, the few reports of missionary work among the slaves of Maryland do not indicate any great success. Some of the clergy report attempts at this kind of work, but all report the antipathy of the owners to the baptism of slaves. Both owners and slaves saw the inconsistency in the freedom of baptism and the fact of actual slavery. Most owners refused to allow their slaves to be baptized.

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[53] *Md. Arch.*, LXI: lxxiii, 101, 99, 100, 104, 144, 151, 156, 158, 225-9, 110, 113, 152, 167, 180, 183, 185, 186, 231-232.

[54] *Md. Arch.*, LXI: lxxv, 464-465.

[55] *Vestry Record.*

Two years later, 1770, the vestry of Prince George Parish authorized the erection of twenty-six pews in the new gallery,[56] and the Assembly authorized the erection of three new parishes, Eden (or Zion) Parish, Frederick County; St. James Parish, Baltimore County; and St. John's Parish, Hagerstown. Although the Assembly was willing to sanction taxes for the building and repair of churches, organists apparently were not considered essential to the propagation of the faith. St. Paul's vestry in Baltimore County petitioned for authority to lay a tax of three pounds of tobacco per poll in 1760-1 for the purpose of hiring an organist for the "very good organ in their Church" in 1761, and the vestry of St. Anne's, Annapolis sought a levy of eight pounds of tobacco for the same purpose in 1763. Both were denied.[57]

It must be apparent from these citations, and the list has not been exhausted, that the laity was indeed willing to support the church, but the inadequacies of a system whereby no provision was made for any choice of ministers, nor for any discipline of the ministers, caused hard feelings which were reflected in anti-clerical legislation. Had the church been free to elect a bishop, had the clergy been free to meet whenever the necessity arose, had there been no interference in the affairs of the church for political reasons, the advance of the church might have been phenomenal. As it was, the church was hampered in its internal life but provided for in its material aspects—not a healthy situation.

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[56] *Vestry Record,* Oct., 1770.

[57] *Md. Arch.,* LXI: 499; LVIII: xxv, xxxii, li.

VIII

Revolution and Reconstruction

Governor Sharpe became aware of the animosity which had been developing against the colonial system almost as soon as he arrived in Maryland. The chief reason for Bacon's Laws had been the hope that by collecting all of the laws passed from the beginning of the colony Baltimore's proprietary position would be strengthened. Sharpe was conscious that this would be opposed by those who disliked the restrictions of the system. Writing to Lord Baltimore's secretary in 1760, he said, " . . . those who are destinguish't here by the false Appelation of Patriots knowing (& know they must) what he was employed about . . . " would do everything possible to opposed the project.[1]

Patriotism continued to develop, but there is little or nothing in the church records to indicate a change. Taxes continued to be collected for the support of the clergy and for the building of churches. As vacancies occurred through the death of incumbents, new appointments continued to be made. Not until after delegates were appointed to the Continental Congress and a Provincial Convention began to raise a well regulated militia is there anything to indicate that something might be astir in ecclesiastical circles. In the latter part of 1775 seven incumbents left for England; John Ross, Philip Walker, Henry Fendall, Jonathon Boucher, Henry Addison, Bennet Allen and William Edmiston realized that the old days of English connections and interference were to be abrogated.

David Love, rector of All Hallows, Anne Arundel County, also a Tory but one who did not leave until 1780, thought this a mistake. Writing to ex-Governor Sharpe he said, "I blame them not, but I dislike their conduct. It seems cowardly, & I'm resolved never to desert my post, but to do the duty of my parish as usual, & to behave in a time of such difficulty, with greater circumspection . . . [2]

One must look beyond the official church records to find the difficulties which these men encountered. We have at least one case of trials which may clarify obscure references in the church records. Jonathon Boucher's case may not be entirely typical, but it does illustrate the problem. As in the days of the Commonwealth, the church was again used as a sounding board for politics. The first occasion was the closing of the Port of Boston by an Act of Parliament. The parsons were asked to preach sermons advocating the raising of funds in support of the people of Boston on the ground that their suffering was in the common cause; some of the clergy suspected that the funds were to be used not for the support of the "suffering" but for the purchase of arms and ammunition. They wrote adversely in the public press and preached sermons advocating peaceful adjustment of their difficulties. On two occasions Boucher was called before committees of local patriots, but on each occasion was released. Armed men began to appear in the churches, and the parsons were warned about preaching against military measures. Boucher says,

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[1] *Md. Arch.*, IX: 415.

[2] Love to Sharpe, High in *HMPEC*, XIX: 366.

> In the usual and regular course of preaching I happened one Sunday to recommend peaceableness; on which a Mr. Lee and sundry others, supposing my sermon to be what they called a stroke of the times, rose up and left the church. This was a signal to the people to consider every sermon of mine as hostile to the views and interests of America; and acordingly I never after went into a pulpit without something disagreeable happening. I received sundry messages and letters threatening me with the most fatal consequences if I did not (not desist from preaching at all, but) preach what should be agreeable to those friends of America. All the answer I gave to these threats was in my sermons, in which I uniformly and resolutely declared that I never could suffer any merely human authority to intimidate me from performing what in my conscience I believed and knew to be my duty to God and His Church. And for more than six months I preached, when I did preach, with a pair of loaded pistols lying on the cushion; having given notice that if any man, or body of men, could possibly be so lost to all sense of decency and propriety as to attempt really to do what had been long threatened, that is, to drag me out of my own pulpit, I should think myself justified before God and man in repelling violence by violence.

Boucher's difficulties in his own parish became so great that he hired Harrison as curate to serve the parish and retreated to Henry Addison's parish which was considered more quiet. There he served as curate to his host and relative while Harrison served his parish, but when a Public Fast was proclaimed on behalf of the patriots, Boucher appeared at his own church, determined to preach. The curate, Harrison, was a patriot and had the support of a church full of armed men who had come to hear Harrison preach. Boucher was supported by Walter Dulany, later to be a major on the Provincial Loyal Regiment, and a few others. Both clergymen took up their places in church, each determined to preach. Boucher approached the pulpit in his gown, pistol in one hand and sermon in the other. Suddenly he was seized by one of his friends; others soon surrounded him; the patriots likewise arose and surrounded him and the whole mob was forced out of the church by the excitement. Boucher threatened to blow the head off Osborne Sprigg, the leader of the patriots, but cooler heads prevented bloodshed.[3]

Boucher wrote his account from the safety of London after the war in hope that he might receive suitable compensation from the British government for the indignities and losses he had incurred on behalf of the British Crown. Undoubtedly his account is somewhat colored by that occasion; nevertheless, though his account is biased, it must be admitted that those parsons who did not support the patriot cause whole-heartedly had their difficulties during the war.

As usual, the first step of the Assembly was to revise the salaries of the clergy. In June, 1773 the delegates took under consideration a new bill for the establishment of religion and maintenance of ministers and voted each minister a salary of 42,000 pounds of tobacco payable at the rate of 12/6, exclusive of glebe, but the House refused to pass the bill on the ground that such an equal salary for all ministers would lay an unequal tax on the parishioners—a small parish with few people would necessitate a larger tax per capita in order to meet the salary. It was also noted that an equal salary for all ministers would "damp the emulous Exertions of Merit, which the hope of Preferment are wont to animate."[4] In the following year, however, a different bill was passed reducing salaries by commuting the tobacco tax to cash at a reduced rate; the Reverend Robert Read advertised in the *Maryland Gazette* that he would open a boarding school to augment his salary which had been reduced to half its former value.[5]

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[3] An American Loyalist, 121 ff.

[4] *Md. Arch.,* LXIII, xxxiv; 365-66; 370-1; 386.

And as usual, the clergy hoped in vain that the English Church would find a way to appoint a bishop as chief shepherd for the leaderless priests. Nine clergymen with Robert Read as secretary petitioned the King, the Lord Proprietor, and the Bishop of London that a bishop be sent to them.[6]

Those clergymen who opposed the patriots were, however, treated with considerable leniency. The Reverend William Edmiston of St. Thomas' Parish, Baltimore County was brought before the Committee of Observation of Baltimore early in 1775 on the ground that he had asserted "That all persons who mustered were guilty of Treason; and that such of them as had taken the Oath of Allegiance, and took up arms, were guilty of perjury," and that he had "approved Publicly of the Quebec Bill." At his trial he promised that in the future he would avoid offence in expressing his opinion in opposition to the Continental Congress or the Provincial Convention. He is recorded as having said

> I tenderly love my country; I wish for her prosperity, and devoutly pray that the present contest may terminate to her advantage, and I sincerely hope that brotherly love will bury in oblivion all animosity between me and my parishioners, with whom to live in harmony and peace is my warmest wish.[7]

With this promise, Edmiston was released. He was one of those, however, who left for England late in 1775. Not until 1781 was the property of Edmiston, Boucher, Addison and others confiscated, and in the case of Edmiston and Addison, at least, this was later returned to their wives and children.[8]

On the twenty-fifth of May, 1776 the Maryland Convention "Resolved that every Prayer and Petition for the King's Majesty, in the Book of Common Prayer and administration of the Sacraments, and other rites and ceremonies of the church . . . be hense (*sic.*) forth omitted in all Churches and Chapels in this Province, until our unhappy differences are ended."[9]

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[5] *Md. Gaz.*, Jan. 5, 1774.

[6] *Md. Gaz.*, Feb. 11, 1773; also Perry, IV: 343.

[7] Force, *American Archives*, (Fourth Ser.), I: 1147.

[8] *Md. Arch.*, XLV: 677; Brumbaugh & Hodges, 29; Steiner, *Some Light on Maryland Loyalists, MHM*, II: 133-137.

[9] Force, *American Archives*, (Fourth Ser.), V: 1598.

About the same time the Reverend John Scott of Stepney Parish, Somerset County was declared a "disaffected person who has a dangerous influence in Somerset County" by the Maryland Convention in August, 1776 and a resolution was introduced into the Convention to hand him over to the sheriff of Frederick County for safe keeping and to fine him "five hundred pounds common money," but this resolution was lost by a two-thirds vote. It was finally agreed that he and his family be allowed to move to Frederick County on a bond of £1000 sterling which bound him not to leave the county nor to correspond on public matters. He was allowed two weeks to settle his affairs and remove himself from Somerset County, but before the time had elapsed he was given an extension of two weeks by the Convention.[10]

The Revolutionary Government of Maryland was one of the more conservative governments, and when the Decalartion of Rights was agreed upon on November 3, 1776 Marylanders preserved to the Church all of her property. The thirty-third chapter of this document stated:

> . . . nor ought any person to be compelled to frequent or maintain, or contribute, unless on contract, to maintain any place of worship, or ministry; but the churches, chapels, glebes, and all other property now belonging to the church of England, ought to remain to the church of England forever. And all acts of assembly lately passed for collecting monies for building or repairing particular churches or chapels of ease, shall continue in force and be executed, unless the legislature shall by act supercede or repeal the same; but no county court shall assess any quantity of tobacco or Sums of money hereafter on the application of any vestryman or churchwardens; and every incumbent of the church of England who hath remained in his parish and performed his duty shall be entitled to receive the provision and support established by the act entitled "An act for the support of the clergy of the church of England in this province," till the next November court to be held for the county in which his parish shall lie, or partly lie, or such time as he hath remained in his parish and performed his duty.

The Bill of Rights also reserved to the legislature the right to lay a general tax on all inhabitants for the support of the Christian religion with each individual being allowed to name the particular church or minister who was to receive his share. This provision never received enabling legislation from the legislature although there was an attempt of the vestries in 1777 to have such passed, and consequently it was omitted from the Bill of Rights when the Constitution was revised in the nineteenth century.

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[10] *Proceedings of the Convention of the Province of Maryland, Held at the City of Annapolis, on Wednesday the Fourteenth of August, 1776.* Annapolis: Printed by Frederick Green.

The property of the church was preserved, but there is scarcely a parish in Maryland which has any records of vestry meetings held in the period from 1776 to 1780. Despite the omission, at least some parsons did remain in their parishes and perform their duty. In All Faiths Parish, St. Mary's County the vestry and the rector agreed that he should have the use of the glebe and any offerings subscribed. As we shall see William Smith became rector of Chester Parish in 1780 at a salary of 600 bushels of wheat. John Gordon of St. Michael's Parish was active on behalf of a widow woman in his parish in 1779.[11]

Probably the vestries were of the opinion that, despite the article of the Bill of Rights, their title to property was deficient, for the General Assembly of 1779 passed a new act which gave the vestries title to their property.[12] On this basis the Church in Maryland began the task of reorganizing its affairs. It may be doubted, however, that the church would have survived so well without the effective leadership of Dr. William Smith, rector of Chester Parish, for the war years took their toll of Maryland clergymen. Of this list we know that sixteen took the oaths of allegiance to the new government; fifteen left the country; five remained in Maryland but refused to take the oaths; one took the oath after having been banished for refusal to do so; two took parishes in other states; three retired from the ministry; eleven died during the period under discussion, and one name is found on the list which I doubt should be there.[13] When it came time to organize the church, only fifteen clergymen remained out of fifty-four who had been active before the troubles began. In 1775 all forty-four parishes had incumbents and some had curates as well; in 1780 only twenty-one, less than half, had rectors. Five years of civil war took a heavy toll on the life and work of the church.

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[11] *All Faiths Vestry Record*: Smith, II: 34; *Md. Arch.*, XLIII: 186.

[12] Bishop White (Memoirs, p. 85) records that the Assembly, composed of many non-Anglicans considered measures to provide a non-episcopal ministry for the Maryland Church, but that the Reverend Samuel Keene pleaded on the floor of the House for the defeat of the measure and that the idea was dropped. I have found no further evidence for this. Certainly there appears nothing in vestry records to corroborate the statement.

[13] This analysis differs materially from Dr. Ethan Allen's list; additional documents unknown to Dr. Allen account for the marked difference.

LIST OF INCUMBENTS AND CURATES
1772-1780

Key to Symbols

P	Patriot
L	Left Country
RO	Refused Oaths
OB	Took oaths after having been banished
OS	Took parish in another state
R	Retired from the ministry

County & Parish	*Incumbent, 1772*	*War Record*	*Incumbent, 1780*
Worcester Co.			
All Hallows	John Ross	L	
Worcester	John Patterson	L	
	John Bowie, 1772	OB	
Somerset Co.			
Somerset	Hamilton Bell	P	
Stepney	John Scott	ROL	Hamilton Bell
Coventry	Samuel Sloane	PR	
Dorchester Co.			
Dorchester	Thomas Browne	P	Thomas Browne
Great Choptank	D. Maynadier (d. 1773)		
	Philip Hughes, 1773	L	
St. Mary Whitechapel	P. Walker	L	
Talbot Co.			
St. Peter's	Jacob Hindman	P	John Bowie
St. Michael's	John Gordon	P	John Gordon
Kent Co.			
St. Paul's	Robert Reade	P	William Smith, D.D.
Chester	P. Hughes (m. 1773)		William Smith, D.D.
	M. Harris (d. 1773)		
Shrewsbury	G. Forrester (d. 1774)		James Jones Wilmer
	John Montgomery	ROL	Frances Walker, 1784
Queen Anne Co.			
Christ Church	M. Harris (m. 1773)		
	Thomas Lendrum	L	
	William Hanna	P	
St. John's	Thomas Alkin (d. 1773)		
	John Andrews	OS	
St. Paul's	Hugh Neill	RO	Hugh Neill
St. Luke's	Samuel Keene	P	Samuel Keene

County & Parish	*Incumbent, 1772*	*War Record*	*Incumbent, 1780*
Cecil Co.			
St. Mary Anne	John Hamilton (d. 1773)		
	William Thompson	P	William Thompson
St. Stephen's	Wm. Barroll (d. 1778)	RO	William Thompson
St. Augustine's	Joseph Mathers (d. 1774)		
St. Mary's Co.			
King & Queen	Richard Brown	R	
	George Goldie, curate	P	George Goldie
All Faith's	John Stephen	P	John Stephen
St. Andrew's	Jos. Messenger (m. 1773)	RO	Joseph Messenger
	T. Gowndrall, 1773		
William & Mary	Moses Tabb (d. 1776)		
	Jos. Messenger, 1773	RO	
Charles Co.			
Durham	Henry Fendall	L	Walter Harrison
William & Mary	John McPherson	P	John McPherson
Port Tobacco	Thomas Thornton	OS	
Trinity	Isaac Campbell	RP	
Calvert Co.			
All Saints	Thos. John Claggett	P	
Christ Church	Frances Lauder	R	
Prince George's Co.			
Queen Anne	Jonathon Bloucher	L	
	Walter Harrison	P	
St. Paul's	John Eversfield (?)		Thos. John Claggett
King George	Henry Addison	L	
Frederick Co.			
Prince George	Alexander Williamson	RO	
	John Bowie, curate		
All Saints	Bennet Allen	L	
Baltimore Co.			
St. George's	William West	P	
St. John's	Hugh Deans (d. 1777)		
St. Thomas'	William Edmiston	L	John Andrew
St. Paul's	Thomas Chase (d. 1779)	P	William West
Anne Arundel Co.			
Queen Caroline	James Macgill (d. 1774)		
	Robert Renney (d. 1774)		
St. Margaret, West.	Daniel McKinnon	L	William Hanna
Princess Anne[14]	John Montgomery	L	Thomas Gates, 1781
	Thomas Lendrum	L	
Prince[15] James	Walter Magowan	P	Walter Magowan
All Hallows	David Love	L	

[14] and [15] The names of Parishes and Men for 1772 is found on a MS in the Maryland Diocesan Library; it should be noted that on this list Annapolis Parish and St. James' Parish are listed as Princess Anne and Prince James; I have not found

The primary difficulty of the clergy was one of conscience. At the time of their ordination in England every ordinand had taken an oath of allegiance to the king of England, and on the fifth of February, 1777 the Assembly had passed "An Act requiring an Oath of Fidelity and Support to be taken by all citizens, especially all holding positions of trust, all voting in any election, all transacting business in Maryland" as follows:

> I do sware I do not hold myself bound to yield any allegiance or obedience to the King of Great Britain his heirs or Successors and that I will be true and faithful to the State of Maryland and will to the utmost of my power, support maintain and defend the Freedom and Independence thereof and the Government as now established against all open enemies and secret and traterous Conspriacies *(sic)* and will use my utmost endeavor to disclose and make known to the Governor or some one of the Jedges or Justices thereof all Treasons or Treaterous Consperaces, attempts or Combinations against this State or the Government thereof which may come to my Knowledge so help me God.

Under the provisions of this oath neutrality was impossible, and some clergymen were outspoken in opposition. One such was the Reverend John Patterson. Yet in spite of his opposition, it cannot be denied that the new government treated him with as much sympathy as was possible under rather extreme provocation. Writing on September 6, 1777 William Paca informed Governor Johnson:

> I herewith send you a most incorrible fellow, the Reverend John Patterson; he has been endeavoring to throw every Obstacle in the way to calling forth our militia, and has violated the execution of our Laws; he is the most provoking exasperating mortal that ever existed; we have great reasons to suspect him of being concerned with one Chambers of this county who is now with the Enemy conducting them on their ravaging and Plundering Parties. I hope he will be taken good care of and well guarded . . . [16]

On the twelfth of September he was turned over to the sheriff of Baltimore County because of a threatened invasion, but on the twenty-fourth of December he and a Mr. Wright were returned to the Eastern Shore for trial.[17] The next March, however, the Coun-

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this terminology in any other list. John Eversfield's inventory of estate is dated 1765; I think his name is placed on the 1772 list in error.

[16] *Md. Arch.,* XVI: 364.

[17] *Md. Arch.,* XVI: 447.

cil minutes record concerning him that " . . . whereas no Affidavits or Proofs have been transmitted to this Board against the said John Patterson therefore it is hereby ordered that the Sheriff of Baltimore County discharge the said John Patterson from his Custody."[18] One week later William Bordley appeared before the Council with affidavits, and Patterson was required to post £1000 to remain peaceful and quiet and "not doing any matter or thing against this State or the Independency or Government thereof during the present War with Great Britain."[19]

On the fourth of July, 1780 the Reverend Doctor William Smith preached his first sermon as rector of both St. Paul's and Chester Parishes in Kent County. For twenty-six years he had been the distinguished head of the College of Philadelphia. As such he had been a leader in the intellectual, cultural, and social circles in the most important city in America. He was well connected; his father-in-law was Judge William Moore, long an important political figure in Pennsylvania, but with the changing politics of that state, Dr. Smith had been ousted from his post when the College was reorganized as the University of Pennsylvania.

In the war Dr. Smith had steered as near as possible a neutral course; he was not noted as an outstanding patriot, yet he was on friendly terms with the more important patriots in both church and state. When the British occupied the city of Philadelphia in the winter of 1777-78, he and his family fled to his country home near the Falls of the Schuylkill, yet the British issued passes on more than one occasion for him to enter the city for scientific reasons.[20] His first sermon at Chestertown on the anniversary of the Declaration of Independence was a thanksgiving sermon for the establishment of Peace and Independence.

Educators are not easily torn from their vocations; before the close of the year he had taken charge of the almost defunct Kent County School, added a number of private pupils who sought his tutelage, and organized the beginnings of Washington College. He was also active in the reorganization of the church; on November 9, 1780 at the invitation of Dr. Smith and the vestry of Chester

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[18] *Md. Arch.*, XVI: 535. Mar. 13, 1778.

[19] *Md. Arch.*, XVI: 543.

[20] See Rightmyer, N.W., "Churches under Enemy Occupation," *Church History*, XIV: (No. 1) 3-30.

Parish the first of the preliminary conventions of the Episcopal Church in Maryland assembled. Three priests were in attendance: Dr. Smith; the Reverend Samuel Keene, rector of St. Luke's Parish, Queen Anne County; and the Reverend James Jones Wilmer, Rector of Shrewsbury Parish, Kent County. Twenty-four laymen attended; five from St. Paul's Parish, Kent County; seven from Chester Parish; four from Shrewsbury Parish; two from St. Luke's Parish; and six whose parishes are not named.

It was agreed that a petition be drawn up requesting the General Assembly of Maryland to provide for the public support of religion, as provided for in the Bill of Rights and that it be sent to every parish in the state, and if approved by them, after supporting signatures had been obtained, be sent by the respective vestries to the Assembly.

At this session it was also agreed that the name of the church be changed from the *Church of England* to the *Protestant Episcopal Church*. This was a term which was known for at least a century in England; Marylanders were called *Protestant Episcopalians* by Joseph Alsop in his *Character of the Province of Maryland* as early as 1664; it is used in the literature of the Caroline divines in their controversies with the *Roman* Episcopalians and with the *non-episcopalian* Protestants. The name did nothing more than designate what the church really was, namely, distinguished from Romanists by being *Protestant* and distinguished from all other Protestants by being *Episcopalian*.

A second preliminary convention of the clergy of the Church in Maryland was held at Chestertown on April 5, 1781, but no records of its action have survived. Dr. Smith continued to be active in national affairs; through his efforts General Washington was elected a member of the American Philosophical Society; he proposed that Washington be made Grand Master of all American Masonic lodges; he sought subscriptions throughout the colonies for the support of the new Washington College, Chestertown which had developed from his handling of the Kent County School.

On the occasion of the first Commencement of the College on May 14, 1783 Dr. Smith presided at a Convention of the Clergy of Maryland which had met to consider "What alterations might be necessary in our liturgy and service; and how our church might be organized and a succession in the ministry kept up, so as to be an object of public notice and support, in common with other Christian churches under the Revolution."

The Maryland Bill of Rights had guaranteed to the Church of England all the property which it had held prior to the Revolution; the question now arose as to whether, if changes were made in the liturgy or if men were ordained other than by English bishops, the Protestant Episcopal Church in Maryland could make good its claim to be the successor to the Church of England. Accordingly a committee, consisting of Dr. Smith and the Rev. Thomas Gates, rector of Annapolis, was appointed to draw up another petition to the General Assembly requesting permission to make the necessary changes in the liturgy and to make suitable provision for the ministry's continuation. Dr. Smith and Mr. Gates prepared the following petition.

TO THE HONORABLE THE GENERAL ASSEMBLY OF THE STATE OF MARYLAND, THE MEMORIAL AND PETITION OF THE SUBSCRIBERS IN BEHALF OF THEMSELVES AND OTHERS, THE CLERGY OF THE EPISCOPAL CHURCHES,[21] SHEWETH—That the happy termination of War, the establishment of Peace, and the final recognition and acknowledgement of the Sovereignty and Independence of these United States among the Powers of the World, yield a favorable occasion (which this State in particular hath long desired) of making some permanent Provision, agreeably to the Constitution, for "the Ministers of Religion," and the advancement of useful Knowledge and Literature, through this rising American Empire.

That, in respect to the Episcopal Churches of this State (to the Communion of which so large a proportion of the good people of Maryland belongs) the following things are absolutely necessary, viz.:

1st. That some alterations should be made in the Liturgy and Service, in order to adapt the same to the Revolution, and for other purposes of Uniformity, Concord and Subordination to the State.

2nd. That a plan for educating, ordaining, and keeping up a succession of able and fit Ministers or Pastors, for the service of said churches agreeably to ancient practice and their professed Principles, as well as that universal Toleration, established by the Constitution, be speedily determined upon and fixed, under the authority of the State, and with the Advice and Consent of the Clergy of the said Churches, after due Consultation had thereupon.

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[21] It should be noted that all of the early documents of the Church in Maryland are indiscriminate in the use of *Episcopal Church and Protestant Episcopal Church.*

Your Petitioners, therefore, humbly pray—

That the said Clergy may have leave to consult, prepare and offer to the General Assembly, the Draft of a Bill, for the good Purposes aforesaid—and your Petitioners, as in duty bound, shall pray, etc.

William Smith
Thomas Gates

When the General Assembly granted the clergy the right to assemble and make the necessary changes in the liturgy and plan for a continuation of the ministry, a meeting of the clergy was called to meet in Annapolis on August 13, 1783. Dr. Smith had first thought to have a more general meeting of clergy and to invite priests from other states as well, but this was postponed in order that there might be nothing done which would in any way jeopardize the right of the Maryland Church to its lands and property formerly held as "The Church of England as by law established in Maryland."

In a letter to Dr. William White of Philadelphia, later to be first bishop of Pennsylvania, he said

> . . . that the Episcopal Clergy of Maryland were in some respects peculiarly circumstanced, and ought in the first instance to have a preparatory convention or conference to consider and frame a Declaration of their own Rights as one of the Churches of a separate and independent State; to agree upon some articles of Government and unity among themselves; to fix some future time of meeting by adjournment; to appoint a committee to bring in a plan of some few alterations that may be found necessary in the Liturgy and Service of the Church; and by the authority of this first meeting to open a correspondence on the subject with the clergy of the neighboring States, and to have some speedy future and more general meeting with the clergy of these States, or Committees from them, to unite if possible in the alterations to be made which many among us think cannot have a full Church Ratification till we have decided upon some plan or another; the three orders of Bishops, Priests, and Deacons to concur in the same. What state or civic ratification may be necessary, or whether any, is a question yet to be determined. In Maryland I presume a few words of a Declaratory Act that a Clergy ordained in such a form, and using a Liturgy with such alterations as may be agreed upon, are to be considered as entitled to the Glebes, Churches and other property declared by the Constitution to belong to the Church of England forever. I say such a short act as this, or the opinion of

the Judges that such an act is not necessary, is, I conceive, all that will be wanted.[22]

When the clergy met at Annapolis on August 13, 1783 among the first acts of the meeting was the appointment by the president, Dr. Smith, of a committee to prepare a draft for a charter for a Corporation for the Relief of the Widows and Orphans. This matter had been discussed prior to the Revolution at the same time the clergy of New York, New Jersey, and Pennsylvania had organized their Society, but the war prevented it from becoming effective. From this action of 1783 stems the present Corporation with its assets of more than a million dollars for the benefit of the families of deceased Maryland priests.

The assembled clergy also drew up a declaration of rights which was signed by all the clergy present and sent to Governor Paca who had been a student of Dr. Smith at the College of Philadelphia.

> Whereas by the Constitution and Form of Government of this State—"All persons professing the Christian Religion are equally entitled to protection in their religious liberty, and no person, by any law, (or otherwise) ought to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice; unless under color of religion, any man shall disturb the good order, peace or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil or religious rights." And whereas the Ecclesiastical and spiritual independence of the different religious denominations, societies, congregations and Churches of Christians in this State, necessarily follows from, or is included in, their civil independence:
>
> Wherefore, we the Clergy of the Protestant Episcopal Church of Maryland, (heretofore denominated the Church of England, as by law established,) with all duty to the civil authority of the State, and with all love and good will to our fellow Christians of every other religious denomination, do hereby declare, make known and claim the following as certain of the fundamental Rights and Liberties inherent in and belonging to the said Episcopal Church, not only of common right, but agreeably to the express words, spirit, and design of the Constitution and Form of Government, aforesaid, viz.:
>
> I. We consider it as the undoubted right of the said Protestant Episcopal Church, in common with other Christian Churches under

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[22] Smith to White, Aug. 4, 1783.

the American Revolution, to complete and preserve herself as an entire Church, agreeably to her ancient usages and profession, and to have the full enjoyment and free exercise of those purely spiritual powers, which are essential to the being of every Church or Congregation of the faithful, and which, being derived only from Christ and his Apostles, are to be maintained independent of every foreign or other jurisdiction, so far as may be consistent with the civil rights of society.

II. That ever since the Reformation, it hath been the received doctrine of the Church whereof we are members (and which by the Constitution of this State is entitled to the perpetual enjoyment of certain property and rights under the denomination of the Church of England,) "That there be these three orders of Ministers in Christ's Church, Bishops, Priests and Deacons," and that an Episcopal Ordination and Commission are necessary to the valid administration of the Sacraments, and the due exercise of the Ministerial Functions in the said Church.

III. That, without calling in question the Rights, Modes and Forms of any other Christian Churches or Societies, or wishing the least contest with them on that subject, we consider and declare it to be an essential right of the said Protestant Episcopal Church to have and enjoy the continuance of the said three Orders of Ministers forever, so far as concerns matters purely spiritual; and that no persons in the character of ministers, except such as are in the communion of said church and duly called to the Ministry by regular Episcopal Ordination, can or ought to be admitted into, or enjoy any of the "Churches, Chapels, Glebes, or other property," formerly belonging to the Church of England in this State, and which by the Constitution and Form of Government is secured to the said Church forever, by whatsoever name she the said Church, or her superior Order of Ministers, may in future be denominated.

IV. That as it is the right, so it will be the duty of the said Church, when duly organized, constituted, and represented, in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer, and Public Worship, in order to adapt the same to the late Revolution, and other local circumstances of America: which, it is humbly conceived, may and will be done, without any other or farther departure from the venerable Order and beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient in the change of our situation from a Daughter to a Sister Church.

The foregoing Declaration was made in a Convention of the Clergy of this Church, held at Annapolis, on the Thirteenth day of August, in the year of our Lord 1783; and recognized and confirmed in Convention of the Clergy and Lay Delegates, at Easton, on the Thirty-first day of May, in the year of our Lord, 1790; And signed,

WILLIAM WEST, President.

Attest, John Bissett, Secretary.

When a copy of the *Declaration of Certain Fundamental Rights* was sent to Governor Paca he replied that " . . . every denomination of Clergy are to be deemed adequate Judges of their own Spiritual Rights and of the Ministerial Commission . . . " and that he would be glad to "be instrumental in advancing the interests of Religion." Having received what they deemed sufficient evidence not only of non-interference from the State but also of a willingness of the governor to assist them in their efforts, the clergy proceeded to elect Dr. Smith as their bishop and to send a request to the Bishop of London for his consecration. The Reverend Samuel Seabury, elected by the clergy of Connecticut as their bishop the previous March, had sailed for England to obtain consecration. In each instance the work of the clergy was premature; Seabury, because of the inability to overcome the regal oaths required for English consecration, was consecrated by the non-juring Scottish bishops; Smith, waiting in this country and active in the revision of the Book of Common Prayer and in the organization of the national Church, was beset by other difficulties.

In addition to the election of a bishop, the clergy also provided two committees, one for each Shore, to investigate the manners, morals, and learning of candidates for Holy Orders, to appoint such candidates as readers in the vacant parishes, and to provide sacramental ministrations from neighboring priests.

When the Convention of June 22, 1784 met in Annapolis both the clergy and lay representatives from the parishes were present. The records are faulty, but we know of at least twelve lay delegates who were present. Dr. Smith presided and preached the opening sermon. After the actions of the clergy in their previous meetings had been approved, a committee was appointed to draw up a plan of government for the Maryland Church. Among the resolutions passed was one which indicates a fear which had plagued the church throughout the colonial period, that of the judicial character of the English bishop. In order to "keep the bishop in his place" it was agreed that " . . . we conceive to be of true Apostolic institution, the duty and office of a Bishop, differs in nothing from that of other priests, except in the power of ordination and confirmation; and in the right of precedency in ecclesiastical meetings or synods, and shall accordingly be so exercised in this Church; the duty and office of priests and deacons, to remain as heretofore. . . ."

An adjourned meeting of this convention was held on October 26, 27, 1784 during which additional "Constitutions or Rules" were adopted. Again the remains of the records of the meeting are fragmentary, but it appears that money was collected and placed in the custody of the "widow's fund" for the purpose of defraying the expenses of the bishop-elect on his trip to England for consecration. Deputies to the next General Convention were also

The Convention of 1785 met in its first session on October 25th in Baltimore and in the spring on April 4 in Annapolis. The records of these conventions have disappeared. Three reasons may underlie this: first, there is the natural indifference to minutes found in many new organizations; secondly, interest in a Maryland Convention was on the wane; and thirdly, Dr. Smith was having his difficulties.

On May 25, 1784 a number of clergymen and laymen from New York, New Jersey, and Pennsylvania met in New Brunswick, N. J. to attend to the affairs of the Corporation for the Relief of Widows and Orphans of the Clergy of the Episcopal Church. This corporation had been founded for the benefit of the families of the clergymen in those states in 1769. The meeting was also used as the occasion to discuss the larger affairs of the Church. As a result it was agreed to have a general convention of clergymen and laymen from as many states as would attend. This first general convention was held in New York on October 6, 1784 with Dr. Smith as the sole representative from Maryland; Dr. Smith was chosen president of the meeting.

A committee was appointed to frame a constitution for the church and to frame proper substitutes for the state prayers in the liturgy; Dr. Smith was chairman of the committee. This committee reported to a second convention held in Philadelphia in September, 1785, and a committee of fourteen was appointed consisting of an equal number of clergymen and laymen elected.

with Dr. Smith as chairman "to consider of and report such alterations in the liturgy as shall render it consistent with the American Revolution and the constitutions of the respective States, and such further alterations in the liturgy as it may be advisable for this Convention to recommend."

The amount of correspondence involved in this revision of the liturgy is voluminous, but it shows that the actual work of the committee was carried on by Dr. Smith, the Rev. William White (later to be Bishop of Pennsylvania), and the Rev. Charles Henry Wharton, formerly a Jesuit priest but at this time rector of Immanuel Church, New Castle, Delaware. Not content with a revision of the necessary State prayers, this committee finally brought forth the 1785 Prayer Book, a latitudinarian-deistic volume which met with almost universal disapproval and which, when presented to the English bishops with a request to consecrate Americans, was found so far from the Anglican faith that the English bishops refused to consecrate Americans until the book was revised.

Inasmuch as Dr. Smith was one of the leading figures in the revision, it is not surprising that some of its latitudinarianism clung to his name. The Rev. T. B. Chandler of New Jersey wrote to the Scottish Bishop Skinner

> In my opinion, he [Bishop Seabury of Connecticut] has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge,) than from any other person—I mean Dr. S____th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatical. His principles, with regard both to church and state, if he has any, are most commodius and flexible, yielding not only to every blast, but to the gentlest breeze that whispers. . . . [23]

This is partisan politics speaking. Both Seabury and Chandler were high churchmen; Smith was the spokesman for latitudinarianism. It should be noted, however, that Dr. Smith's influence on Dr. White quite possibly caused White to give up his advocacy of a presbyterian-type ordination. Dr. Smith was adamant that the three-fold ministry was *necessary* to the life of the Church. Nowhere in XVIII Century documents is there found a stronger statement for the necessity of episcopacy than is to be found in the Maryland documents which come from the pen of Dr. Smith.

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[23] Perry, Journals of Conventions, III: 245.

And Bishop Skinner, likewise a nonjuring High Churchman, wrote to Bishop Seabury

> While the church's . . . interests are in such hands as Dr. Smith's, there is no great ground to hope for much good to her. But I hope he has already overshot his mark in America . . . [24]

A Maryland Convention was held in Annapolis on April 4, 1786 which passed a number of resolutions restoring to the 1785 Prayer Book many of the items which Dr. Smith's committee had deleted, and Dr. Smith and the Reverend William Smith of Stepney Parish, Somerset County were elected deputies to the forthcoming General Convention.

At the next convention, October 24 ,1786, Dr. Thomas Cradock and Mr. Samuel Johnson, the only two laymen present, had a most unpleasant task. On the basis of a letter of the Reverend John Andrews, a former pupil of Dr. Smith and more recently rector of St. Thomas's Parish, Baltimore County, these two men presented Dr. Smith with an accusation of intoxication at the General Convention in New York the previous year. Dr. Smith denied the charge and insisted that it be proved.[25] Further he insisted that a letter signed by all members of his vestry in Chester Parish be made a matter of record. The vestrymen attested that they had known him intimately for six years past, that they knew no reason why he ought not to be made a bishop, and that they considered him a benefactor of the church.

Dr. Smith continued to serve as president of the Convention of Maryland until he removed from the state in 1789; whether or not the charge was true, the damage had been done, and the General Convention of 1786 meeting on the tenth of October, with a strong assist from Dr. Andrews, failed to approve Dr. Smith's recommendation to the English bishops.[26] It says much for his abilities that after this unfortunate episode he was elected president of the University of Pennsylvania in 1789 and returned to Philadelphia where he served acceptably until his death in 1803. His friendship with Bishop White and his influence in the Pennsylvania Church continued unabated.

This loss of leadership was a sore blow to the infant church in Maryland. Without a bishop the growth of the church lagged, and

[24] *Ibid.,* III: 255.

[25] *Ibid.,* III: 337.

[26] *Ibid.,* III: 337-341.

the two "Superintending Committees" were continued, one for each shore, to supervise the lives of candidates for Holy Orders and to provide ministrations for the many vacant churches. Two standing committees were also appointed to conduct the affairs of the church in the intervals between conventions. This system continued until the consecration of Thomas John Claggett as first Bishop of Maryland in 1792. On the departure of Dr. Smith from Maryland in 1789 Dr. Claggett was elected president of the convention and the work of the church began to revive. Vacant churches were cared for by neighboring priests with the assistance of Candidates for Holy Orders; candidates were recommended by the conventions to be ordained by Bishop White of Pennsylvania; the Standing Committees began visitations of vacant churches. So Dr. Claggett's election as bishop came as a natural consequence of the work he had already begun. In the first year after his consecration he visited nearly every church within the state and reported to the next annual convention that in the first year of his episcopate he confirmed more than two thousand individuals—the first confirmations in the Episcopal Church in Maryland after one hundred and sixty years of existence! It is hard for us to realize that the Church in Maryland struggled along for half its existence without real episcopal supervision. While Dr. Claggett's episcopate possibly lacked what Dr. Smith might have given the office—brilliance, nevertheless Bishop Claggett brought to the office most of those qualities which were most needed at the time—a dogged determination to hold to the church's faith, a quiet, humble leadership, and a realization of the impossibility of the introduction of a "Lord Bishop" into republican America. His episcopate of more than a quarter century gave to the church in Maryland a stability which was needed at the time for the church had to live down a history. That history included sixty-four years of poverty and neglect; eighty-four years of substantial material provision in which it was tossed to and fro by every political storm and prevented from exercising its divine mission because political expediency would not countenance a bishop in Maryland; sixteen years of war and revolution before the Church could have its own father in God! Such are the foundations of the Church in Maryland.

Parochial Appendix

THE PARISHES OF MARYLAND'S ESTABLISHED CHURCH AUTHORIZED AND ORGANIZED BY ACTS OF ASSEMBLY[1]

ST. MARY'S COUNTY

WILLIAM & MARY PARISH (1692)

Boundaries. " . . . the Potomac River, St. Clement's Bay and river, the Calvert County boundry line to Pine Hill Creek to the Chesapeake, thence down the Chesapeake bay to Point Lookout." (Increased in 1706 by the addition of Newport Hundred; decreased in 1774 by the setting apart of St. Andrew's Parish.)

Ministers. Prior to the establishment John Coode, William Wilkinson (1650-63), Francis Sourton (1663-79), Duell Pead (1683-85), and Paul Bertrand (1689-90) officiated here.

INCUMBENTS

1694-95, Thomas Davis
1696-98, Peregrine Coney
1698-00, Benjamin Nobbes
1701-03, Joseph Holt
1706-14, Henry Jennings (with All Faiths)
1723-33, (Jan. 10), Leigh Massey
1734-52, (July), Lawrence de Butts
1752-76, (Dec. 6), Moses Tabbs
1776-86, Joseph Messenger

CURATES

1773-76, Joseph Messenger

Churches.

First Church, "Poplar Hill," St. George's, probably built in 1642; Second Church, frame building, 1692; enlarged, 1750; Third Church, brick, built 1760; burned, 1799.

Present building, 1799; (Valley Lee).

Old Court House, St. Mary's City used as chapel of ease from 1695; granted to parish by Assembly, 1720; alterations, 1721; demolished, 1829.

KING & QUEEN PARISH (1692)

ST. MARY'S COUNTY

Boundaries. "St. Clement's Bay and Mr. Longworth's Branch, the Calvert County line to the upper extremity of Newport Hundred, thence to headwaters of Wicomico River, and with the Wicomico River and Potomac River to the beginning." These boundaries were changed in 1744 and 1748 by the formation of St. Andrew's Parish.

Ministers.

INCUMBENTS

1650-98, As above.
1698-00, Christopher Platts
1715-47, John Donaldson
1751-76, (Jan. 21), Richard Brown
1777-91, George Goldie

CURATES

1769-77, George Goldie

Churches.

First Church was probably "Old Newport Church" in the Gilbert Swamp, said to have been built prior to 1692. This became a chapel of ease in 1735; repaired extensively, 1735.

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[1] The counties are arranged in order of precedency as provided by the Assembly. *Md. Arch.*, XIII: 350. The date of authorization follows the name of the parish. Counties and parishes as set apart in 1692 have been rearranged considerably since 1692; some parishes are now in different counties from those originally named.

Second Church, Christ Church, Chaptico, 1736. In 1744 the chapel became the first parish church of Trinity Parish, Charles Co., 1744. *Act. of Ass.*, 1750, Ch. 21 provided for chapel of ease.

ST. ANDREW'S PARISH (1744)
ST. MARY'S COUNTY

Boundaries. I have been unable to find the original act giving the boundaries for this parish.

Ministers. That portion of the parish lying in All Faiths Parish remained under the care of John Urquahart until his death in 1764; that portion lying in William & Mary Parish remained under the care of Lawrence de Butts until his death, 1753.

INCUMBENTS

Mar. 9, 1764-65, Francis Lauder
Nov. 17, 1767-72, (May 28), William West
Sept. 19, 1772-74, (Sept. 7), George Gowndrel
Jan. 20, 1775-86, Joseph Messenger

CURATES

1757-59, Alexander Williamson
Dec. 1, 1761, Clement Brooke
Sept., 1762, Francis Lauder
Oct. 25, 1765-67, Robert Renney
May 9, 1772-, J. H. Hindman
1772, Joseph Messenger

Churches.

First Church, "Four Mile Run Church" which had been a chapel of ease, erected 1703.

Court House at Leonard's Town used two Sundays a month for services from 1759.

Second Church, brick, 1766, in "Waldrum's Old Field."

KENT COUNTY

CHRIST CHURCH PARISH
KENT ISLAND (1692)

Boundaries. "Kent Island Parish is bounded naturally within itself."

Ministers. William Cotton (1636) and Richard James (1631-7) officiated here under Claiborne.

INCUMBENTS

May 16, 1721-31, Thomas Philips
Feb. 19, 1739, Henry Hunter
Feb. 16, 1740, George Moore
1744-46, (Dec. 11), Samuel Hunter
Mar. 26, 1748-48, (Aug. 24), Hamilton Bell
Oct. 10, 1748-53, (Dec. 2), John Thornton
Apr. 25, 1768-, Samuel Howard
1769, John Patterson
Aug. 11, 1769-73, (May), Matthias Harris
May 8, 1773, (May 25), John Andrews
May 26, 1773-75, (Jan. 10), Thomas Lendrum
Jan. 17, 1775-77, William Hanna

CURATES OR PROBATIONERS

Oct. 31, 1719, Thomas Philips
Nov. 14, 1738, Ralph Estone
Oct. 8, 1741, Samuel Hunter
Jan. 11, 1742-44, (Nov. 20), John Bradford
1766, Edward Dingle
1766, Samuel Howard

Churches.

The original church, built prior to 1650, was near Broad Creek, an inlet of the Chesapeake; its successor was still standing in 1880 and some of the brick were used in building Christ Church, Stevensville.

ST. PAUL'S PARISH (1692) KENT COUNTY

Boundaries. "The Chesapeake Bay from Worton Creek south to the Chester River, following the Chester and from Morgan's Creek to the headwaters of Chum Creek thence to the bay." Kent County boundaries were changed several times during the colonial period and this affected the boundaries of the parishes.

Ministers. The Rev. Lawrence Vanderbosch conducted services in this area around 1693-96, but he was not a settled pastor.

INCUMBENTS

June 23, 1697-09, (Aug. 23), Stephen Bordley (with Shrewsbury)
1709-10, Richard Sewell
1711-39, (?), Alexander Williamson
Aug. 26, 1740-63, James Sterling
1766-68, Samuel Sloane
1778, Robert Reade

Churches.

First church built at New Yarmouth on East Neck Island, 1680 (?).

Present church on present site, 1713.

Vestry house, 1766.

CHESTER PARISH (1765) KENT COUNTY

Boundaries. Md. Arch., LIX: 299. Beginning in St. Paul's Parish at the mouth of a pond by the Bayside between Marmaduke Tilden's Land and William Frisby's and running up the Pond Side to the Head thereof where it intersects the line between said Marmaduke Tilden's Land and George Copper's Land thence with that line to the road leading from said Tilden's to Cooter Griffin's thence with that road to intersect the main road leading from the Head of Worton by Chester Town and with that main road to a valley in James McClean's Plantation leading into the Head of the branch called Fannings Branch thence down that Valley and Branch to a Small Branch issuing out of the said Fannings Branch called bloody bridge Branch thence up the said Bloody Bridge Branch to the head thereof and then with a Streight Line to the Head of Muddy Creek and down the said Creek to Chester River and in Shrewsbury Parish Beginning at the Mouth of Turners Creek on Sasafrass River, and running up the said Creek to James Loutitts Point, and thence with the road leading by John Shawhans into the Main County Road to Chester Town thence with the said Main County Road to Thomas Perkins's and thence by the cross road to Isaac Perkins's Mill and then by a due South East Line from the said Mill to Chester River.

Ministers.

INCUMBENTS

1770-1773, Philip Hughes
Nov., 1773-1779, Matthias Harris
1780-1789, William Smith
1790-1792, Samuel Armer

CURATE OR PROBATIONER

1766-1769, Matthias Harris

Churches.

Parish Church at I. U. and chapel of ease at Chestertown.

Vestry house erected 1766.

ANNE ARUNDEL COUNTY

ST. JAMES PARISH (HERRING CREEK PARISH) (1692)

Boundaries. "Herring Creek Parish consists of Herring Creek Hundred and the major part of West River Hundred."

Ministers.

INCUMBENTS

May 7, 1698-22, (Mar. 22), Henry Hall
1722-32, Peter Tustian
1736-48, (Sept. 26), John Lang
Feb. 23, 1749-63, Charles Lake
Aug. 4, 1764-67, (Oct. 20), Alexander Adams II
1767-68, (Mar. 30), William Edmiston
Jun. 21, 1769-84, Walter Magowan
1786-92, T. J. Claggett

PROBATIONERS

1721, Peter Tustian
1732-33, John Urquahart
1734, John Lang
1769, Walter Magowan

Churches.

Brick Church replaced an older wooden Herring Creek Church, 1695; this in turn was replaced by a new church in 1760. Some indication of the workmanship may be given by the record that the church standing for fifty years was "worn out." The new church was finished and delivered in 1765. (Tracy's Landing)

ALL HALLOWS PARISH (SOUTH RIVER PARISH) (1692) ANNE ARUNDEL COUNTY

Boundaries. "South River Hundred and a small part of West River Hundred."

Ministers.

1682-1690, Duell Pead

INCUMBENTS

1698-1734, Joseph Colebatch
Jan. 4, 1734/5-1737, (May 28), Richard Chase
Jul. 18, 1739-1751, (Sept. 11) William Brogden
-1760, (Jan. 13), Archibald Spencer
May 4, 1760, (Oct. 12), Philip Walker
Oct. 12, 1760-1762 (May 11), John Barclay
Sept. 12, 1762-1765, (Oct.), Daniel Maynadier, Jr.
1765-1776, David Love

CURATES OR PROBATIONERS

1696-98, Thomas Clayton
1737-39, James Sterling

Churches.

All Hallows Church authorized by *Act. Ass.* (Ch. 10), 1729 replacing a building erected prior to establishment.

ST. ANNE'S PARISH (MIDDLE NECK PARISH) (1692) ANNE ARUNDEL COUNTY

Boundaries. Between South and Severn Rivers.

Ministers.

INCUMBENTS

May 14, 1698-99, Peregrine Coney
1699-06, Edward Topp, Jr.
1706-12, (Mar. 14), James Wooton
Mar. 14, 1713-13, (Nov. 9), Edward Butler
Mar. 6, 1714-14, Jacob Henderson
Dec. 4, 1714-24, (Dec. 8), Samuel Skippon
Feb. 11, 1725-39, (July 8), John Humphreys
Oct. 7, 1740-43, (Sept. 6), Charles Lake
Jan. 17, 1744-44, (Dec.), Samuel Edgar
May 7, 1745-49, (March 27), John Gordon
Apr. 4, 1749-49, (Sept. 25), Andrew Lendrum
Sept. 26, 1749-54, (June 5), Alexander Malcolm
Apr. 16, 1759-62, (Mar. 30), Alexander Williamson, II

Mar. 30, 1762-63, (July 11), Samuel Keene
Apr. 20, 1767-68, (Mar. 30), Bennett Allen
Mar. 30, 1768-70, (Jan. 6), William Edmiston
May 10, 1770-71, (Apr. 1), Jonathon Boucher
Jan. 21, 1772-75, (Jan. 5), John Montgomery
Jan. 10, 1775-76, (Nov. 5), Thomas Lendrum
1781-85, Thomas Gates
1785-13, Ralph Higginbotham

CURATES OR PROBATIONERS

1739-40, James Sterling
1755-56, John McPherson
1756-59, Clement Brooke
1766, James Cosgreve
1772, Thomas Lendrum

The following clergymen are also known to have served Annapolis for short periods:

1710, Joseph Colebatch
1754, John McPherson
1757, Clement Brooke
1767, Thomas J. Claggett
1777, Robert Reade
1777, William Hanna
1777, Thomas Garthwaite

Churches.

On site of present church; original in form of T with principal entrance on *east*. Later an addition made it cruciform. It was in a ruinous condition prior to the Revolution and was torn down. Throughout the Revolution services were held in a theater.

BROAD NECK (ST. MARGARET'S, WESTMINSTER) PARISH (1692) ANNE ARUNDEL COUNTY

Boundaries. ". . . situated on the north side of Severn river, including Town Neck and Broad Neck Hundreds." Increased in 1722 by the addition of part of St. Paul's, Baltimore County.

Ministers.

INCUMBENTS

1724-29, James Cox
1730, Samuel Edgar
July 23, 1734-35, (Jan. 4), Richard Chase
Oct. 26, 1748-59, (Dec. 27), Walter Chalmers
1760-63, (?), John Berkeley
1763-67, William West
1767-74, (May 23), Robert Ranney
June 23, 1774-75, (Jan.), Joseph Messenger
Jan., 1775-76, Daniel McKinnon

CURATES OR PROBATIONERS

1705, James Wooton
1712-14, Daniel Maynadier
1721, Peter Tustian
1777-78, William Hanna

Churches.

First church, 1696, abandoned in 1731 when new church built on new site.

Act. Ass. 1731 provided for a new church to replace the original one, burned 1803.

In 1764 a lottery was organized for the benefit of Severn Chapel.

QUEEN CAROLINE PARISH (1728), ANNE ARUNDEL (later HOWARD) COUNTY

Boundaries. All the Remaining Part, heretofore called Elk-Ridge Hundred, which was not annexed to Westminster Parish, being now Part of St. Paul's Parish aforesaid; and all that part of All-Hallows Parish, bounded by a Line drawn from the Mouth of Rogue's-Harbour-Branch on Patuxent River, to the North Branch, or Snowden's River, on the Southward of Thomas Jones's Plantation; also all that Part of St. Anne's Parish bounded by a Line drawn from the Mouth of a small Branch running into Patuxent River, and lying between the Plantations of John Ryan and Rose Lee, and running by a Strait Line through the Woods till it intersects the former divisional Line between Anne Arundel and Baltimore Counties. . . .

Ministers.

1729, James MacGill, probationer
May 13, 1730-75, James MacGill
1785-87, William Duke

Churches.

Parish Church built, 1728-30.

Vestry House, 1738-40.

Chapel at Poplar Spring, 1750.

CALVERT COUNTY

CHRIST CHURCH PARISH (1692)

Boundaries. "Christ Church Parish consists of the following Hundreds, viz.: Hunting Creek, Leonard's Creek, Elton Head Creek, and Lower Hundred of the Clifts."

Ministers. A number of itinerant preachers officiated here including John Yeo, William Mullett, Thomas Cockshutt and Richard Turling in the years prior to the establishment. None of these was a settled pastor for any considerable time.

INCUMBENTS

1694, Richard Hull
1696-01, (Feb.), Hugh Jones I
1701-02, (July), Hugh Jones II
1703-13, Gabriel d'Emilliane
Jan. 15, 1715-37, (May 9),
Jonathon Cay
May 28, 1737-42, (Mar. 1),
Richard Chase
Feb. 23, 1749-50, (Feb. 7),
Samuel Claggett
Feb. 7, 1750-, George Cooke
1765-67, Francis Lauder
1782-85, Benjamin Sebastian
1785, Mason Locke Weems
1786-96, Edward Gantt, Jr.

CURATES

1748, Samuel Claggett
1767, Alexander Williamson
1735-44, (?), John Vaughn

Churches.

The first church was already built when the Church was established in 1692. Situated on an acre of ground in a tract called "Prevent Danger," the land was the gift of Francis Maudlin. This church was rebuilt in 1735.

Also a "Midlam Chappell" [Middleham Chapel] built prior to 1699, rebuilt 1748 (Act of Assembly, 1746).

The courthouse at Prince Frederick was also used for services.

Attempts were made in 1769, 1771, 1773 to have a new church approved by the Assembly; all were defeated.

ALL SAINTS PARISH (1692) CALVERT COUNTY

Boundaries. "Lyons Creek Hundred and the Upper Hundred of the Clifts."

Ministers.

INCUMBENTS

1694, Henry Hall
June 23, 1697-22, (Dec.),
Thomas Cockshutt
May 11, 1722-67, James Williamson
1767-68, Francis Lauder
Nov. 8, 1768-76,
Thomas John Claggett
1776-84, (with S. Jas.),
Walter Magowan
1784, Edward Gantt, Jr.
1786-92, Thomas John Claggett

CURATES OR PROBATIONERS

1696, Andrew Geddes
1761, Francis Lauder

Churches.

First Church built 1693, enlarged 1703-4, on land called Kemps Desire, one acre the gift of Thomas Hillary. Extensive repairs and improvements were made, 1722, 1725, 1728, 1742, 1746.

Second Church, 1777-87, at Sunderland.

ST. PAUL'S PARISH (1692), CALVERT COUNTY

(later Prince George's County)

Boundaries. ". . . from the upper part of Mount Calvert Hundred to the main branch of Swanson's Creek." Reduced in 1704 by the setting apart of Queen Anne Parish, Prince George's County.

Ministers.

INCUMBENTS

1691, John Turling
1694, Thomas Davis
1696, Mousier Morien
1700-10, Robert Owen
John Frazer
1714-17, Jacob Henderson
1720-27, Giles Rainsford
1727-80, (Nov. 8), John Eversfield
1779-82, T. J. Claggett

CURATES

1774-76, W. H. Harrison

Churches.

Church at Charles Town built prior to 1692, probably site of present church at Baden. (1733)

Chapel, 1719, on glebe called "Generosity," the gift of Col. John Bradford.

Chapel, 1742, built of brick at "Gough's Old Field."

ALL FAITHS PARISH (1692), CALVERT COUNTY

(St. Mary's County)

Boundaries. ". . . from the main branch of Swanson's Creek to the lower part of Harvey Hundred." (Reduced in 1744 by the setting apart of Trinity Parish.)

Ministers. John Yeo, John Turling, Thomas Davis, Benjamin Nobbes all are listed as having officiated for a time in this parish, but the first settled minister was Joseph Holt, 1701-03, who held this parish with William & Mary, St. Mary's County.

INCUMBENTS

1703-07, George Trotter
1707-09, Henry Jennings (with W & M, St. Mary's)
1709-33, Robert Scott
Oct. 25, 1733-44, John Urquahart
1767-86, John Stephen

CURATES OR PROBATIONERS

1730-33, Hugh Jones III
1734-34, Arthur Holt
Nov. 11, 1765-66, John Howard
1785, Clement Brooke

Churches.

All Faiths Church, Huntersville antedates establishment.

First Church, ca. 1675; present church, 1768.

Four Mile Run Church, a chapel of ease, 1703, became parish church of St. Andrew's Parish.

Land of original church at fork of Trout Creek given by John Price, 1693.

CHARLES COUNTY

WILLIAM & MARY (PICKAWAXON) PARISH (1692)

Boundaries. "Beginning at the plantation of John Courtes, Senior, and running in a straight line to the plantation formerly Samuel Cressey's Landing—the said Courtes on the north side of the line and the said Cresseyes on the south side of the said line and bounding with the Potomac river to the mouth of Wiccommico to the head of said river and with the branch thereof to the said Courtes' Point."

Ministers. A Mr. Moore and John Turling were in Charles County officiating in the whole county in 1691.

INCUMBENTS

1695-98, George Tubman (whole county)
1700-08, Jonathon White
1726-31, Hugh Jones III
1735-, N. Morrill (with W. & M. Parish)
Feb. 7, 1749/50-56, (Aug. 11), Samuel Claggett
1756-85, John McPherson
1786-90, Francis Walker

Churches.

Church said to have been built prior to establishment; rebuilt 1750, at Wayside, Charles County.

PORT TOBACCO PARISH (1692) CHARLES COUNTY

Boundaries. "Beginning at the plantation of Samuel Cresseyes and running up the Potomac river to the mouth of Nanjemy creek and so up the Nanjemy creek to the Mill at the head thereof and so up the said branch to Capt. Hoskin's Quarter and then with a straight line to the head of Joseph Bullett's Mill Branch and down the said branch to Mattawoman creek, thence up the Mattawoman creek to the utmost limits of the County to the head of Zachyah Branch and with the said branch to John Courtes, Senior and with the line of Pickyawaxan Parish to Cresseyes plantation."

Ministers. Moore and Tubman were ministers for the whole county, 1691-01.

INCUMBENTS

1702-03, Gabriel d'Emilliane
1705-10, John Frazer
1710-11, Edward Butler
1711-41, William Machonchie
Mar. 1, 1742, Richard Chase
Aug. 4, 1743-50, Henry Ogle
Mar. 19, 1749/50-64, Alexander Adams
1750-62, (Apr. 30), Theophilus Swift
May 11, 1762-77, Thomas Thornton
1779, Arthur Hamilton
1781, Joseph Messenger
1781-85, George H. Wooseley

CURATES

1762, William West

Churches.

Original Church at head of Port Tobacco Creek probably by 1684; Act. Ass., 1751 provided for new church.

Chapel of ease, not present building, at Piney near Waldorf erected 1754, called Ivy Springs Chapel.

DURHAM (NANJEMY) PARISH (1692), CHARLES COUNTY

Boundaries. "Beginning at Phillip Hoskin's Quarter, soe with a straight line to the head of Joseph Bullett's Mill Branch and down the said branch to Mattawoman creek and soe down Mattawoman creek to the mouth thereof, and down the Potomac river to the mouth of Nanjemy creek and so up the said creek to the Mill at the head thereof and thence to Capt. Hoskin's Quarter."

Ministers. Prior to the establishment, John Turling, Moore, Tubman as in other Charles County Parishes.
From 1702 until 1750 this parish was

always held in plurality with Port Tobacco Parish.

INCUMBENTS

Mar. 19, 1750-64, (Aug. 4), Alexander Adams II
1764-67, William Dowie
Feb. 25, 1767-75, (Sept. 7), Henry Fendall
1779-98, Walter H. Harrison

Churches.

First church built at time of establishment; second (the present) church built 1732-6; at Ironsides, Charles County.

ST. JOHN'S (PISCATAWAY) PARISH (1692)
CHARLES COUNTY

also King George's (Broad Creek) Parish, Prince George's Co. after 1695.

Boundaries. "Beginning at the mouth of Mattawoman creek and running up the said creek and branch thereof to the uttermost limits of the county and running north to the line of the Province and then west to the Potomac river and then down the said river to the mouth of the Mattawoman creek." Reduced in 1726 when Prince George's Parish was established, and reduced again by the founding of All Saints Parish, Frederick in 1742.

Ministers. George Tubman of Port Tobacco and Robert Owen of St. Paul's officiated prior to 1710.

INCUMBENTS

Mar. 25, 1710-42, John Frazer
Oct. 15, 1742-75, Henry Addison
1775-85, Vacant
June 6, 1785-05, Joseph Messenger

Churches.

First wooden church built, 1695.

St. John's Church, Broad Creek, diagonally opposite Mt. Vernon, built 1708-13; rebuilt in brick, 1722; rebuilt and enlarged, 1764-68.

St. Barnabas Chapel, six miles nearer Washington, 1711.

Rock Creek Chapel, 1712 in "Eastern Branch Hundred." Vestry house built, 1700.

Accokeek Chapel, 1728.

Extensive repairs to church and chapels, 1771.

TRINITY PARISH (1744)
CHARLES COUNTY

Boundaries. Upper part of King & Queen Parish and that part of All Faiths Parish lying in Charles Co. "Zachariah Swamp, Wicomico river, St. Mary's Co. line, Patuxent river, Prince George's Co. line." About 100 sq. mi.

Ministers.

1748-51, Isaac Campbell, reader
June 12, 1751-84, (July 30), Isaac Campbell

Churches.

"Old Newport Church in the Gilbert Swamp about three miles from Newport became parish church. Later (1751) Chaptico Church built, also chapel and vestry house built at same time. Newport Church torn down, 1756. 1769 chapel built "at west entrance into Villet's old fields near the Main road that leadeth from Bryon Town to Benedict. . . ." Parish church torn down and rebuilt, 1787, 1791.

BALTIMORE COUNTY

ST. PAUL'S (OR PATAPSCO) PARISH (1692)

Boundaries. On the East by the Middle river, on the South by the Chesapeake bay, on the west by Anne Arundel County and the eastern boundary of Piscattaway parish, on the north by the boundary line of the Province. Reduced by the erection of St. Thomas' parish, 1742.

Ministers.

INCUMBENTS

1698-02, Edward Topp
1702-32, William Tibbs
1732-39, Joseph Hooper
July 24, 1739-45, (Jan. 5), Benedict Bourdillon
Feb. 5, 1745-79, (Apr. 4), Thomas Chase
June 7, 1779-91, William West

CURATE

1770, (?), Sutton Morgan

Churches.

The first church was on Colgate's Creek near Dundalk.

Church in Baltimore Town finished 1735.

Act. Ass., 1749 provided for chapel.

Act. Ass., 1762 provided for chapel at T. L.

ST. JOHN'S (COPLEY) PARISH (1692), BALTIMORE COUNTY

Boundaries. Contained two hundreds, Gunpowder and Southern Gunpowder; bounded on the east by the Bush river, on the south by the Chesapeake, on the west by the Middle river, and on the north by the provincial boundary. Northern portion, "Forks of the Gunpowder," set apart as St. James Parish, 1770.

Ministers. John Yeo lived in this section of Baltimore County as early as 1675 and officiated in various places.

INCUMBENTS

1696-98, George Tubman
1702-11, John Edwards (with St. George's)
1716-18, George Irwyn (with St. George's)
1730-39, (Aug.), William Cawtheren
May 16, 1739-39 (Jul. 24), Benedict Bourdillon
Jul. 25, 1739-42, (June), Henry Ogle
Jul. 24, 1742-77, (Jan.), Hugh Deans
Mar. 1, 1779-81, (Feb.), George H. Worsley
1783-86, James Wilmer (with St. George's)

CURATES

Nov. 3, 1767-71, James Stewart
1771, Charles Woodmason

Churches.

First Church on Elk Neck of Gunpowder River, 1695-97.

Second Church at Joppa, 1735; Vestry House, 1737, in ruins by 1814.

Addition to Second Church, 1743, 1747.

Chapel at "Forks of the Gunpowder," 1760.

ST. GEORGE'S (OLD SPESUTIA) PARISH (1692), BALTIMORE COUNTY (later Harford Co.)

Boundaries. From the Bush river to the Cecil county line.

Ministers. Jeremiah Eaton and John Yeo lived and officiated in Baltimore county prior to the establishment.

INCUMBENTS

Until 1718 St. John's and St. George's appear to have been held in plurality. See St. John's listing.

1718-21, Evan Evans
1722-24, Robert Weyman
1724, John Humphreys
1725-26, John Holbrooke
1726, Charles Smith
May 25, 1726-44, (Mar. 25), Stephen Wilkinson
Mar. 31, 1744-49, (Aug. 23), Hugh Carlisle
Sept. 25, 1749-69, Andrew Lendrum

1769, John Porter
1770-72, William Edmiston (with St. Thomas')
1772-79, (June 7), William West
1783-86, James Wilmer (with St. John's)

Churches.

Original church, 1671, at Gravelly.

Act. Ass., 1750 provided for new church on Church Creek, near Perryman and new chapel at Deer Creek, both were finished 1758-60. Parish church razed 1851.

Vestry house built 1766 replacing frame structure erected in 1720.

ST. THOMAS' PARISH (1742) BALTIMORE COUNTY

Boundaries. "Soldiers Delight and Back River upper Hundreds."

Ministers.

INCUMBENTS

Feb. 4, 1745-70, (May 7), Thomas Cradock
1770-75, William Edmiston (with St. George's)
1780-85, William West (of St. Paul's)
1782-84, John Andrews

Churches.

Two acres purchased, 1743, from Christopher Gist. Nave of present church begun 1742.

ST. JAMES PARISH (1770) BALTIMORE COUNTY

Boundaries. "The forks of the Gunpowder."

Ministers.

1782-84, John Andrews

Churches.

Present church (nave only) was chapel of ease to St. John's Parish. Erected 1760.

TALBOT COUNTY

ST. PAUL'S PARISH (1692) (later Queen Anne County)

Boundaries. ". . . begins at the head of the Chester river and extends to the Courthouse, and from the Courthouse along the north side of Brown's Branch to the head of the said branch, and from thence to Judwin's branch, being the northern part of Tuckahoe." Reduced in 1728 by erection of St. Luke's Parish, and in 1748 by erection of St. John's Parish.

Ministers. John Lilliston, John Leach, and John Clayland served in this county prior to the Establishment.

INCUMBENTS

1691-09, (Apr. 17), John Lillingston
May 2, 1710-13, (Sept. 2), James Hindman
1713-29, (Apr. 17), Christopher Wilkinson
1729-53, (Dec. 3), James Cox
May 13, 1754-63, (June 15), Alexander Malcolm
Jan. 12, 1767-77, Hugh Neill
1781-83, Robert Smith

CURATES

1713, William Glen (?)
July 10, 1763-67, Samuel Keene

Churches.

First church was a wooden structure about a mile southwest ("Hibernia") of Centerville, probably built in 1655.

Second Church, "Chester Church," of brick built 1698 on same site.

Third Church built in 1765.

Present church moved to Centerville.

Chapels at "Up River Chapel," later known as St. Luke's, Church Hill, (became parish church of St. Luke's Parish.) "Tuckahoe Chapel," or St.

John's (became parish church of St. Luke's Parish), "St. Luke's, Wye" or Old Wye.

ST. PETER'S PARISH (1692) TALBOT COUNTY

Boundaries. "Third Haven Hundred, Bolingbroke Hundred, and part of Tuckahoe Hundred bounding on the north by a line drawn from the head of Brewer's Branch north 75 degrees east to the head of Judson's Branch."

Ministers.

INCUMBENTS

1716-45, Daniel Maynadier
Mar. 3, 1746-58, (May 25), Thomas Bacon
May 11, 1762-72, (Sept. 13), John Barclay
1772-80, J. H. Hindman
1780-85, John Bowie
1785-89, Thomas Gates

CURATES

1745-46, Thomas Bacon
1754-62, Thomas Thornton

Churches.

Whitemarsh Church supposed to have been built prior to establishment; now a ruin.

ST. MICHAEL'S PARISH (1692) TALBOT COUNTY

Boundaries. "Mill and Bray Hundreds, and part of Island Hundred, that is to say, from the Courthouse downward."

Ministers.

INCUMBENTS

1692-96, John Leech
1696-07, Richard Marsden
1708-49, (Feb. 12), Henry Nichols
Mar. 27, 1749-90, (Apr. 12), John Gordon
1790-02, John Bowie

READER

1700, Richard Marsden

Churches.

First Church, 1693; Second Church, 1732-4; Third Church, 1811-3; present church, 1878.

SOMERSET COUNTY

SOMERSET PARISH (1692)

Boundaries. Manokin and Manny Hundreds; the land lying between the Wicomico river and the Manokin river.

Ministers. John Huett officiated throughout this county from at least 1681.

INCUMBENTS

1691-95, John Huett
1698-03, George Trotter
Sept. 22, 1706-38, Alexander Adams I
Jan. 3, 1738-39, (May 16), Benedict Bourdillon
May 17, 1739-45, (Feb. 5), Thomas Chase
Aug. 24, 1748-83, Hamilton Bell
1783-85, Samuel Tingley
1786-94, Hamilton Bell, Jr.

CURATES OR PROBATIONERS

1704-06, Alexander Adams
1731-36, William Wye
1770, Edward Gantt
1774-77, Hamilton Bell, Jr.

Churches.

Torrence (p. 181) says that the first church was on the north side of the Manokin river on an acre of ground of "Almodington," the estate of the Elzey family, about ½ mile west of the mouth of Goose Creek. Site now covered with Manokin River. It was probably erected between July, 1694 and March, 1697.

King's Mill Chapel, the first chapel of

ease, was at old King's Mill, about 2½ miles south of Princess Anne. It is not known when it was built; there is mention of it in 1723. The land was not conveyed until June 20, 1745, when Whittington King conveyed 2 acres to the vestry. The chapel was abandoned in 1767 when permission was given to use the courthouse at Princess Anne for services, and the land was conveyed to William Miles on 1767.

Chapel at Princess Anne. Land was acquired by the vestry in 1767 and the chapel was finished except for pews in 1769, but in March, 1770 the vestry refused to accept the building because of defects of workmanship. The pulpit and other furniture was not finished until June, 1771.

COVENTRY PARISH (1692) SOMERSET COUNTY

Boundaries. Pocomoke and Annamessex Hundreds.

Ministers.

INCUMBENTS

1696-98, James Brechin
1703-07, Robert Keith
1707, Alexander Adams (whole county)
1721-30, James Robertson
1731-36, William Wye
1742-66 (Nov. 3), Nathaniel Whitaker
1770-76, Samuel Sloane
1783-85, Samuel Tingley

CURATES OR PROBATIONERS

1767, Robert Read
1767-70, Philip Hughes

Churches.

The original church was built in 1696 and was used until 1785 in town of Rehoboth; lines of foundations in rear of "Rehoboth Church." Ruins of the second church can be seen not far from Pocomoke City.

Two chapels: (1) At head of Coulbourne's Creek near Annemessex Dam. In use by 1726.

(2) Chapel "on Dividing Creek."

STEPNEY PARISH (1692) SOMERSET COUNTY

(now Wicomico County)

Boundaries. "Wicomico and Nantecoke Hundreds." Between Nanticoke and Wicomico rivers.

Ministers. Prior to 1738 this parish was administered in plurality with Somerset Parish.

INCUMBENTS

Sept. 22, 1706-69, (Sept. 14), Alexander Adams I
1770, Edward Gantt, reader
1770-75, John Scott, reader
1775, Samuel Sloane
1777, Hamilton Bell, Jr.
1784, Samuel Tingley

Churches.

Green Hill Church (St. Bartholomew's) built 1733 near site of earlier (prior to 1701) structure; rebuilt 1761; rebuilt 1771 and declared parish church.

Chapel at "Wicomico river and Snow Hill" authorized, 1768.

Goddard's Chapel, on south side of Wicomico, erected prior to 1711; land sold and new chapel erected on new site, 1773.

Spring Hill Chapel, erected prior to 1724; rebuilt 1768; new chapel completed 1773 and old building sold. (present site of St. Peter's, Salisbury)

Broad Creek Chapel, 1½ miles south of Laurel, Delaware, erected 1770-1772.

ALL HALLOWS (SNOW HILL) PARISH (1692), SOMERSET (later WORCESTER) COUNTY

Boundaries. Bogettenorten and Mattapany Hundreds. (Later reduced by the setting apart of Worcester Parish.)

Ministers. Prior to 1710 see Coventry Parish.

INCUMBENTS

1710-13, Christopher Wilkinson
1721-40, Thomas Fletcher
1741-53, (Mar. 15),
Patrick Glasgow
Mar. 13, 1755-75, John Rosse
Jan. 1775-80, Edward Gantt

Churches.

Three Churches on same site; 1694, 1748, 1771.

St. Martin's Chapel of ease, prior to 1703, became parish church when Worcester Parish was erected, 1742.

WORCESTER PARISH (1742), originally in SOMERSET COUNTY, after 1742 WORCESTER COUNTY

Boundaries. ". . . all that Part of Allhallows Parish beginning at the mouth of Newport Creek running out to Sea, and running by and with the said Creek and a Branch thereof, to the main Road to a Place called Buckingham, and from thence down the main Road which leads to Snow-Hill about a quarter of a Mile until it comes to another main Road, striking out of the aforesaid Road, which goes between the Plantations of Mrs. Mary Hampton and Mr. Brickus Townsend, and Bounded therewith, . . . until it intersects Pocomoke River, all to the Northward and Eastward . . . shall be . . . Worcester Parish."

Ministers. Although provided for by Act of Assembly, 1744, this parish could not be separated until the death of Patrick Glasgow, rector of All Hallows Parish, March 15, 1753.

INCUMBENTS

1758-63, (July 1),
Edward Dingle
Oct. 1765-66, (Aug. 3),
William MacClenachan
1767-68, Philip Hughes, reader
1768-70, Samuel Sloane
1770-72, John Montgomery
June 12, 1773-77, John Bowie

Churches.

St. Martin's Chapel of ease, All Hallows Parish, erected prior to 1703, became parish church. Rebuilt 1755-59, completed interior, 1763.

Prince George's Chapel, 1755; enlarged 1763.

DORCHESTER COUNTY

GREAT CHOPTANK PARISH (1692)

Boundaries. "Beginning at the mouth of the little Choptanck binding therewith to the head of the said river,—from thence with a straight line to the north branch of Blackwater river to Benj. Hunter's Plantation, thence down said river to the mouth of the same."

Ministers.

INCUMBENTS

1698-27, Thomas Howell
Nov. 24, 1728-65, (Oct. 25),
Thomas Airey
1765-72, (Dec. 30),
Daniel Maynadier, Jr.
1773-77, Philip Hughes
1777-84, J. H. Hindman

Churches.

Because of poverty of the parish the House of Burgesses allowed Courthouse to be used for services instead of requiring a church.

First chapel at Cambridge, 1696.

Chapel at Vienna authorized 1725, 1730.

DORCHESTER PARISH (1692), DORCHESTER COUNTY

Boundaries. All territory south of Little Choptank.

Ministers. See Great Choptank Parish prior to 1708.

INCUMBENTS

1712-36, Thomas Thompson
Feb. 28, 1736-37, (Oct. 22), William Brogden
1741-72, Nevil Maccallum
1772-82, Thomas Brown
1783-91, Samuel Keene

CURATE

1766, Thomas Brown

Churches.

Old Trinity Church antedates establishment. Chapel of ease authorized, 1693.

ST. MARY WHITECHAPEL PARISH (1725), DORCHESTER (later Caroline) COUNTY

Boundaries. "Beginning at the Mouth of Cabbin Creek, on the South Side of Great Choptank River, and running up the said Creek, bounded therewith to the Mill, and from thence running across to the North-West Fork of Nanticoak, as the Line runs that divides Great-Choptank Hundred from Nanticoak Hundred, and so binding all round with the said Great-Choptank Hundred, to the Mouth of the said Cabbin Creek."

Ministers.

INCUMBENTS

1729-53, (Oct.), Thomas Dell
July, 1754-60, (Feb. 28), John Myers
Oct. 12, 1760-75, Philip Walker

Churches.

New Church authorized by Assembly, 1755.

CECIL COUNTY

SOUTH SASSAFRAS (SHREWSBURY) PARISH (1692) (later KENT COUNTY)

Boundaries. Worton and South Sassafras Hundreds.

Ministers.

INCUMBENTS

1692-96, Lawrence Vanderbush (with St. Stephens)
1697-09, (Aug. 23), Stephen Bordley with St. Paul's, Kent Co.)
1712-22, (May 11), James Williamson I
Aug. 1, 1723-23, (Dec. 17), Richard Sewell
Sept. 9, 1735-74, (Nov. 12), George William Forrester
Dec. 10, 1775-77, James Montgomery
1779-83, James Jones Wilmer
1784-86, Francis Walker

Churches.

Tradition of pre-establishment Church on Sassafras River, three miles from present site, 1680.

First Church, on present site, erected 1692-3; present building, 1832.

Chapel of ease provided by Act of Assembly, 1748.

NORTH SASSAFRAS (ST. STEPHEN'S) PARISH (1692), CECIL COUNTY

Boundaries. Bohemia and Elk Hundreds. Reduced in 1743 by erection of St. Augustine's Parish.

Ministers.

INCUMBENTS

1692-96, Lawrence Vanderbush
Dec. 7, 1696-1723, (Dec. 17), Richard Sewell
1712-13, James Crawford
1721-31, (Sept. 18), John Urmstone

1731-60, Hugh Jones III
July 20, 1760-76, William Barroll
1776-85, William Thompson
1786-88, J. J. Wilmer

Churches.

First Church was "an old ruinous chapel" in 1695. At that time it was agreed to build a church of brick or stone. In 1698 the vestry agreed to build a wooden chapel in St. John's Manor near Church Creek.

Second Church finished 1705. An Act of Assembly, 1733, provided for a new church and chapel of ease.

ST. MARY ANNE PARISH (1706) CECIL COUNTY

Boundaries. All land in Cecil Co. lying north of the Elk.

Ministers.

INCUMBENTS

1721-33, George Ross (SPG missionary at Newcastle, Del.)
1733-35, Walter Hackett (SPG missionary at Appoquinimy, Delaware)
Oct. 16, 1736-44, (Nov. 16), William Wye
Nov. 20, 1744-46, (Mar. 12), John Bradford
Apr. 9, 1746-73, (Apr. 12), John Hamilton
May 8, 1773-79, William Thompson

Churches.

Present church, 1743.

AUGUSTINE PARISH (1744) CECIL COUNTY

Boundaries. ". . . beginning at a certain Place called Town-Point, situated between Elk and Bohemia Rivers, and from thence up Augustine Creek, alias Little Bohemia, to Campbell's Branch, including all Middle Neck, and the plantation of Charles Scot, and to the Cross Paths, and from Cross Paths, by a Line drawn East to the exterior Metes and Bounds of the old parish and thence by . . . Elk River to the Beginning at Town-Point."

Ministers.

INCUMBENTS

1744-61, Hugh Jones III
1761-74, Joseph Mather
1775-76, Philip Reading (SPG missionary at Appoquinimy)
1786-88, James Jones Wilmer

Churches.

"The chapel lately built on Bohemia Manor shall be . . . the Parish Church."

QUEEN ANNE COUNTY

ST. LUKE'S PARISH (1728)

Boundaries. The said Land to the North-east Side of Courseca Creek, and the North-east side of the easternmost branch thereof, commonly known by the name of the Three Bridges and running up the said Branch, through the Dwelling Plantation of Mr. Edward Wright, to the head thereof; thence down with a Branch call'd Smith's Branch; to a Branch of Tuckahoe; and with that Branch, to the Main Branch of Tuckahoe Creek; and from aforesaid Main Branch, with a Line drawn South-East, to Choptank River.

Ministers.

INCUMBENTS

1728-34, John Lang
1735-42, Arthur Holt
1743-63, (Jan. 15), Richard Harrison
Aug. 1763, John Barclay, reader
1767-75, Samuel Keene
1785-90, Samuel Armer

Churches.

Present church at Church Hill built 1730. Also had chapel.

ST. JOHN'S PARISH (1748), QUEEN ANNE COUNTY

Boundaries. Beginning at the Head of the Three Bridges Branch in Queen Anne's County, and running from thence with a strait line to a small bridge in the road from Old Wye Mill to Tuckahoe Bridge, near the Northeast Corner of Ferdinando Callaghan's Plantation, thence with the said Road to Tuckahoe Bridge, thence down the east side of Tuckahoe Creek binding therewith to the Division Line between St. Paul's and St. Luke's Parishes, and then with the several lines and bounds of St. Paul's Parish aforesaid to the head of the three Bridges Branch aforesaid.

Ministers. The Rev. James Cox was rector of St. Paul's Parish in 1748 when this parish was set apart and he retained his freehold in the new parish until his death in 1753.

INCUMBENTS

Sept. 12, 1762—, Daniel Maynadier, Jr.
1762, William Dowie
Feb., 1767, Thomas Alkin, probationer
July, 1769-73, (Apr.), Thomas Alkin, rector
May 25, 1774-76, John Andrews

PROBATIONER

1760-62, Daniel Maynadier, Jr.

Churches.

Tuckahoe Chapel (formerly in St. Paul's Parish) became the parish church.

PRINCE GEORGE COUNTY

QUEEN ANNE PARISH (1704)

Boundaries. . . . "that the said St. Paul's Parish be further" bounded and divided by the Ridge between Pattuxent and Potomack and the Eastern side of the said Ridge and the Northernmost part of the western branch and Cabbin branch. Dec. 9, 1704.

Ministers.

INCUMBENTS

1708-17, Jonathon White
Mar. 10, 1717-51, (Aug. 29), Jacob Henderson
Sept. 11, 1751-70, (Nov. 1), William Brogden
Nov. 11, 1771-75, (Sept.), Jonathon Boucher
1776-79, Walter Hanson Harrison

CURATES

John Forbes
1771-75, Edward Gantt
1775-76, Walter Hanson Harrison

Churches.

1705, Vestry House of wood built.

1706, Vestry agreed to build brick church, finished, 1708.

1737, Chapel erected by Jacob Henderson at own expense.

1770, Assembly provided legislation for new church; finished, 1773.

MONTGOMERY COUNTY

PRINCE GEORGE'S PARISH (1726)

Boundaries. Eastern Branch, Rock-Creek and Pattowmack Hundreds, from the mouth of the Eastern Branch to the fork thereof, and so up with the North-East Branch that makes the said Fork, unto the Head thereof, thence continuing the course of the said Branch by a straight line 'till it strike Patuxent River.

Ministers.

INCUMBENTS

Dec. 29, 1726-61, (Apr.), George Murdock
Feb. 23, 1762-76, Alexander Williamson II
1777-1814, Thomas Read

CURATES

1749-51, Richard Heartswell
1751-52, Moses Tabbs
1758-59, Thomas Johnston
1759-61, Clement Brooke
1767-83, Joseph Threkeld
1771-73, John Bowie
1773-76, Thomas Read

Churches.

Rock Creek Chapel (now Washington, D. C.) formerly chapel in Prince George Parish, erected by subscription, 1719, became parish church in 1726.

Chapel "on Patuxent" built by public subscription made chapel of ease in parish, 1744, called Paint Chapel.

After 1748 Rock Creek Chapel, 12 miles from Rock Creek Church, used in place of Paint Chapel.

In 1769 a new parish church was authorized by the Assembly; this was begun in 1774 but remained unroofed throughout the Revolution.

FREDERICK COUNTY

ALL SAINTS PARISH (1742)

Boundaries. ". . . all that part of Prince George's Parish beginning at Great Seneca Run mouth & running by & wth sd. run to the head thereof; from thence with a due *East line* to the head of one of the draughts of the Patunxent River & so bounding all around as the upper part of said County. . . ."

Ministers.

INCUMBENTS

Nov. 23, 1742-45, Joseph Jennings
Dec. 11, 1746-58, (Oct.), Samuel Hunter
Dec. 1758-68, (May 24), Thomas Bacon
May 27, 1768-75, (Sept. 10), Bennet Allen
1782-85, Francis Lauder

CURATES

1766-69, George Goldie
1769, T. Bowles
1769-83, Jeremiah Berry
1769, Daniel McKinnon
1769, Bartholomew Booth
1769-74, George Bower

Churches.

Act of Assembly (1747) empowered parish to buy three acres of land for a church and chapels. A tax of £300 currency was enacted providing for a church on Carroll's Creek (£300), a chapel between the Monocacy and the Seneca (Poolesville) (£50), and a chapel between the Antietam & Cannogocheague.

St. John's Parish, Hagerstown and Eden (or Zion or St. Peter's) Parishes were provided for in legislation of 1770 but they never became effective prior to the Revolution.

Biographical Appendix

BIOGRAPHICAL SKETCHES OF THE COLONIAL CLERGY OF MARYLAND'S ESTABLISHED CHURCH

ABBREVIATIONS USED IN THE BIOGRAPHICAL INDEX

CCNE—Weiss, *Colonial Clergy, New England*

CCMSC—Weiss, *Colonial Clergy, Middle and Southern Colonies*

E.R.N.Y.—Corvin, E. T., *Ecclesiastical Records of the State of New York*

HMPEC—*Historical Magazine of the Protestant Episcopal Church*

Md. Arch.—*Archives of Maryland*

MHM—*Maryland Historical Magazine*

MHS—Maryland Historical Society Library

PHS—Pennsylvania Historical Society Library

ADAMS, ALEXANDER (1) was ordained by the Bishop of London in Fulham Palace chapel in 1703, July, and licensed to Maryland on August 9, 1703. He received the King's Bounty on August 27, 1703. Arriving in Maryland in 1704, he was inducted into Somerset Parish, September 22, 1706; since he said he had been a clergyman in Maryland since 1704 it may be presumed that he served as a supply until his induction. So poorly was he paid that by 1711 he appealed to the Bishop of London to give him an appointment to the chaplaincy of the Virginia Fleet in order that he might pay his bills. There is no evidence that this was done, but the SPG did give him some assistance. From 1721 to 1728 he was involved in a lawsuit in the Chancery Court with regard to some land in connection with John Caldwell and William Brewerton. On appeal to the Court of Appeals, Adams won his case and was vindicated. In 1737 under the will of Joseph Wailes of Somerset County, he inherited "St. Talbones." When he died on September 14, 1769, he was buried at Godderd's Chapel, Stepney Parish; the chapel had been abandoned by then, but the burial ground was still used. No marked graves of the period remain; the land was later taken in by the adjoining farm. He left two sons, William, who died in 1796, and John, who left descendants. Two errors in connection with Adams should be noted. Perry lists the Rev. James Adams as having been excused from the Visitation of June 25, 1730. This is obviously Alexander (1) for he was rector of Stepney at the time. The other error is to be found in Sprague who calls Alexander Adams (2) the son of Alexander Adams (1); he was a nephew.

See: Pascoe, 851; Perry, IV: 326; IV: 36, 64; *Proc. Md. Ct. Appeals,* 577, 531, 579, 532, 534, 581; Baldwin, VII: 209; Sprague, 35; Hawks, 133; Torrence, 188; *Sussex County, Delaware Deed Book,* A: 37.

Account	Somerset County	1769	Box 4, Folder 73
Account	" "	1774	Box 6, Folder 29
Account	" "	1771	Lib. 63, Folio 314
Account	" "	1774	Lib. 70, Folio 212
Inventory	" "	1771	Lib. 108, Folio 42
Will	" "	1769	Lib. 37, Folio 365-393

ADAMS, ALEXANDER (2), a nephew, not a son, of Alexander Adams (1). He was licensed to Maryland by the Bishop of London, December 21, 1748, and received the King's Bounty, January 24, 1748/9. He was inducted into Durham Parish, Charles County, March 19, 1749/50, and on August 4, 1764 the governor appointed him to St. James' Parish, Anne Arundel County. He presented his letters of induction to the vestry on September 4, 1764 and remained there until his death on October 20, 1767.

See: Perry, IV: 336; Fothergill, 10; *St. James' Vestry Book.*

Account	Anne Arundel County	1769	Lib. 61, Folio 353
Test. Papers	" " "	1767	Box 75, Folio 34
Balances of final distribution books	" " "	1769	Lib. 5, Folio 238
Inventory	" " "	1769	Lib. 101, Folio 168

ADDISON, HENRY, a native of Maryland, and one of the outstanding examples of the manner in which many of the clergy of the established church were connected with the ruling class of the colony. His father, Thomas, was a wealthy man, the owner of Barnaby Manor, and related to Launcelot Adams, the dean of Litchfield Cathedral. His wife was Rachel, the daughter of the Hon. Daniel Dulany. His great grandfather was the Rev. William Wilkinson, one of the first parsons in Maryland. His wife's sister had married Dr. Alexander Hamilton, one of the promising physicians of Annapolis. His niece was married to the Rev. Jonathon Boucher. His stepsister, Rebecca, was the wife of Col. George Plater, Deputy Secretary of Maryland. His daughter, Eleanor, born July 8, 1759, married Garland Cullis by license dated December 22, 1779. Born in 1717 in Prince George's County, he was graduated from Oxford, Queen's College, and ordained in 1742. He is not listed as having received the King's Bounty, probably because his wealth precluded the necessity. On October 15, 1742 he was appointed to the family parish of King George (St. John's, Piscataway), Prince George's County, and was received November fifth. Here he remained until the Revolution; Jonathon Boucher in 1767 said the income from the parish amounted to £490. Boucher also described him as "keen, shrewd, active and busy in Matters of Public Concern . . . He is cool, orderly and cautious in his Proceedings." Prior to September 15, 1775 he left for England, but returned in time to be in this country in June of 1776, when he left for England again. There he remained until 1780 when he wrote to the Governor of Maryland for permission to return which was denied by the House of Delegates on the 12th of July. Sometime after this he did return, however, and died amid his family at Barnaby, August 31, 1789. It is interesting to observe that the parish during all these difficulties made no effort to get another minister—probably because his own relatives made up most of the parish.

See: Perry, IV: 331-2; IV: 336; *Md. Hist. Mag.,* VII: 340; XIII: 25; *ibid.,* VII: 353; *HMPEC,* XIX: 366; Boucher's *American Loyalist, passim.*; Allen Mss.; *Md. Hist. Mag.,* XIV: 383; Richardson, II: 3, 4.

AIREY, THOMAS, received the King's Bounty for Maryland January 24, 1725/6 and was inducted into Great Choptank Parish, Dorchester County, November 24, 1728. In 1752 he was recommended by Alexander Adams (1), a representative of the "old clergy," to the Bishop of London to be commissary for the Eastern Shore. He died in his parish October 25, 1765.

See: Fothergill, 10; Baldwin, VII: 90; *ibid.,* VIII: 265; Perry, IV: 328; *Md. Gazette,* October 31, 1765.

Account	Dorchester	County	1747	Liber 23, F. 347
Account	"	"	1767	Liber 56, F. 126
Account	"	"	1767	Liber 57, F. 258
Account	"	"	1768	Liber 5, F. 43
Balances of final distribution books	"	"	1767	Liber 92, F. 156
Will	"	"	1765	Liber 33, F. 369

ALKIN, THOMAS, was licensed to Maryland, February 25, 1766 and received the King's Bounty on March 3. Lord Baltimore recommended him to Governor Sharpe in two letters of March 12 and March 22:— " . . . for whom he entertains a great personal regard and friendship." On October 9, 1766 he was licensed by the governor to officiate in St. John's Parish, Queen Anne's County and on February 25 was made "curate on probation." On March 2, 1767 he married Ellen Middleton, the Rev. Bennett Allen officiating, and on July 7, 1769 he was inducted as rector of St. John's Parish. His name last appears in the Vestry minutes of the parish on February 12, 1771; there are no entries from that date until January 13, 1777. The Maryland Gazette carried the notice of his death ("lately died") on April 1, 1773. He appears to have married a second time for the 13 of May, 1773 appears a notice of his widow, Hester Harris.

See: Perry, IV: 337; Fothergill, 10; *Md. Arch. by date; St. John's Register; Md. Gazette.*

ALLEN, BENNETT (BENEDICT), was an M.A. and fellow of Wadham College, Oxford, and was licensed to Maryland, September 30, 1766, receiving the King's Bounty on October 2, 1766. On April 20, 1767 he was inducted into St. Anne's, Annapolis. In October he attempted to hold St. James', Herring Creek in plurality, and on the death of Thomas Bacon, Allen was inducted into All Saints Parish, Frederick, May 15, 1768. On March 26, 1768 he was commissioned Escheator and Receiver General. His parishioners objected to him, so he usually had several curates who cared for the parish while he resided in Philadelphia or elsewhere. He left America, September 10, 1775 and returned to England.

See: Perry, IV: 336; *Md. Hist. Mag.,* X: 40; Gambrell, 263; *Md. Hist. Mag.,* X: 131; *Gratz Ms.,* Penna. Hist. Soc.; *HMPEC,* XIX: 336; *Md. Arch.,* XIV: 457-9.

ANDREWS, JOHN, a native of Maryland, the son of Moses and Letitia Andrews, was born in Cecil County on April 4, 1746. He was in the first class to graduate from the College of Philadelphia (later the University of Pennsylvania) in 1765. He taught in the academy for a time and then taught in the classical school in Lancaster and studied theology under the Rev. Thomas Barton, SPG missionary there. Ordained deacon, February 2, 1767 and priest February 15, 1767, he became SPG missionary at Lewes, Delaware, receiving the King's Bounty for Pennsylvania on February 24, 1767. From 1769 to 1774 he was missionary at York and Cumberland, Pennsylvania and then came to St. John's Parish, Queen Anne's County which he held in plurality with Christ Church, Queen Anne's. (Induction dates—May 25 and May 8) When stipends were stopped in 1776 he returned to York and taught in an academy. From 1782 to 1784 he was rector of St. Thomas', Baltimore County and St. James, Monkton where he also had a school. In 1784 he became principal of the Episcopal Academy, Philadelphia and later professor and provost of the University of Pennsylvania. He died March 29, 1813.

See: Rightmyer, *Anglican Church in Delaware, passim.;* Emory, 254; *Peters Papers Ms.* in Hist. Soc. Penna.; Pascoe, 851; Fothergill, 11.

ARMER, SAMUEL, was a native of Pennsylvania and in 1785 was professor of Moral Philosophy and Logic in Washington College, Chestertown. He was among the first men ordained by Bishop Seabury—deacon September 16 and priest September 18, 1785. From 1785 to 1790 he was rector of St. Luke's Parish, Queen Anne's County, and from 1790 to 1792 he was rector of Chester Parish in Kent County. He then disappears from view. Dr. Ethan Allen conjectures that he removed to Pennsylvania, but his name does not appear in the list of clergy for the General Convention of 1792. It is not known whether he died or renounced the ministry.

See: Allen's *Maryland Clergy,* 17; *HMPEC,* XIII: 65; Perry's *Half Century of Legislation,* I: 189.

ARROWSMITH, ————. Signed for the Bounty, January 18, 1695/6 for Maryland. Fothergill lists him as "Schoolmaster and Chaplain." No notice of him in Maryland.

See: Fothergill, 11; *HMPEC,* XVI: 344.

BACON, THOMAS, a native of the Isle of Man, resided for a time in Dublin, where in 1737 he published a volume on "A Complete System of Revenue in England." On September 23, 1744, he was ordained deacon by the Bishop of Sodor and Man and in 1745 was ordained priest by the same bishop (Wilson). Licensed for Maryland in that year, he came as chaplain to Lord Baltimore which probably accounts for the fact that he is not listed in Fothergill. Of him Henry Callister wrote in 1745, "He is a very agreeable companion and a sober and a learned man. His performance on the violin and the violincello has afforded us much delight and his conversation as much . . . I think him the worthiest clergyman I know." He became curate to Maynadier in St. Peter's, Talbot County and lived near Oxford with his wife and son. Shortly after his arrival Maynadier died, and on March 3, 1746 he was inducted as rector of the parish. At this time he published "Four Sermons upon great and indispensable duty of all Christian Masters and Mistresses to bring up their slaves in the knowledge and fear of God." At one time he was mentioned for the post of commissary, but on September 29, 1752 Alexander Adams wrote to the Bishop of London that he was " . . . so infirm with a rupture that he cannot endure the fatigue of a Commissary." When the clergy met in October of 1753 to complain of Popery, he was commissioned by them to write the letter of protest. In 1755 or 1756 his wife and son died and he married Elizabeth Bozman. His last appearance at St. Peter's vestry meetings is dated May 27, 1758 and from that time he served as curate to Samuel Hunter in All Saints, Frederick County. On the death of the rector he became the new incumbent in the following year. In both of his parishes he was active in establishing Charity Schools. For seven years he collated the laws of Maryland and published his monumental work of 1,000 folio pages in 1765. After three years of illness he died May 24, 1768, and his wife followed him on July 21.

See: Sprague, V: 117-121; *MHM,* VI: 219-222; Perry, IV: 328; *MHM,* III: 259; *MHM,* VI: 231; *Vestry Records,* St. Peter's and All Saints; Helfenstein, 13ff; *MHM,* XIV: 12; VII: 340; *Md. Arch.,* IX: 341, 541.

Account	Frederick County		1769	Liber 61, F. 304
Adm. Account	"	"	1769	Liber B No. 2, F. F. 72-74
Inventory	"	"	1769	Liber 101, F. 113
Orig. Inventory	"	"	1769	Box 6, F. 38

BARCLAY, JOHN, does not appear to have received the Bounty, possibly because he came to Virginia with the troops stationed at Fort Cumberland, where he was also in charge of Cumberland Parish, Lunenburg County, Virginia, 1756-7. Goodwin suggests that he may be the John Barclay admitted to King's College, Cambridge as scholar from Eton in 1750. If so, he was son of

James, Canon of Windsor, born March 28, 1732. B.A., 1755; M.A., 1758; Fellow, 1753.

Hanson says definitely that he was son of David and Christina Barclay of Kingscaird County, Scotland.

He first appears in the *Sharp's Correspondence* in connection with his appointment on the commission to run the line between Pennsylvania and Maryland. Shortly before October 12, 1760 he was appointed to All Hallows, Anne Arundel County, and on June 23, 1761 received his appointment as commissioner. On May 11, 1762 he was inducted into St. Peter's, Talbot, but in a manuscript dated August, 1763 he is listed as "St. Luke's, Queen Anne's County, not rector." On May 4, 1768 he married Rachel, daughter of Nicholas and Sarah Goldsborough, and had a daughter, Sarah, born August 1, 1771. He died September 13, 1772. In his will, dated July 6, probated, Talbot County, November 22, he left 1/3 of his estate to his wife, Rachel; 1/3 to a minor daughter, Sarah. After his wife had made her choice of the slaves, the rest were free to choose their own masters. The wife was made executrix.

See: Gibson, 248; Emory, 253; Perry, IV: 337; Hanson, 295; *Md. Arch.*, IX: 453, 465, 544; XXXI: 532; *Ms Clergy Hist.*, Aug. 1763 in Md. Dioc. Lib.

Will	Talbot County	1772	Box 4, F. 14

BARON, HUMBERSHON, was licensed to Maryland, April 26, 1701 and received the bounty on March 14, 1700/1. On May 29, 1701 he prepared to sail on the Southampton, man-of-war, and signed a receipt for a number of parish libraries he was to carry with him and deliver. No record of his service in Maryland has appeared.

See: HMPEC, XVI: 328; *Bray Ms, Sion Col.,* LC transcripts.

BARON, ROBERT. Three men of this name appear in the colonial records. One was licensed to Bermuda and received the bounty on January 15, 1700/1. Another received the bounty for Maryland June 27, 1714, and a third was rector of St. Bartholomew's Parish, Colleton, South Carolina from 1753 to 1764. It is possible that the first two records apply to the same man, but this is certainly not so with regard to the third. No record of the work of Robert Baron in Maryland has appeared.

See: Fothergill, 13; Dalcho, 370; *Peters Papers Ms,* PHS.

Inventory	St. Mary's County	1717	Liber 39 C. F. 197
Inventory & Account	" " "	1717	Liber 39 A. F. 20
Will	" " "	1717	Liber 14, F. 386

The will is in the name of Robert Baron and leaves 2/3 of the estate to children—Martha (1 part), Brigett (1 part), and Benjamin (2 parts), the residue to wife, Mary Baron, executrix. Will signed with Robert Baron's mark.

Inv. and Acct. (Liber 39A) by Mary Baron, executrix for Rev. Robert Baron.

Estate £282 .12 .11

BARRETT, JOHN, received the bounty twice; the first record is for Maryland, July 29, 1723; the second is for Virginia on March 3, 1723/4 and with it appears the notation "notwithstanding a like sum has been paid before for his passage to Maryland, but happened to be cast away off the Isle of Wight on December last." No record of his service in Maryland or Virginia has yet appeared.

See: Perry, IV: 331; Fothergill, 13; *Md. Gazette,* July 24, 1760; Sprague, 13; *Md. Arch.,* IX: 435.

BARROLL, WILLIAM, the nephew of Hugh Jones (3), rector of North Sassafras Parish, Cecil County, was licensed for Maryland March 4, 1760, recommended by Baltimore to Governor Sharpe on March 17, and received the bounty, March 18, 1760. On the 20th of July he was inducted into St. Stephen's Parish which had been set apart previously from his uncle's parish of North Sassafras. By 1767 this parish was worth £109.10.3. In 1761 he married Ann Williamson who was probably the daughter of the Rev. Alexander Williamson, late rector of the neighboring parish of St. Paul's, Kent County. Being unwilling to take the new oaths of allegiance in 1776, he removed to Elkton where he taught school and died two years later of consumption at the age of 48. He was buried in the same grave as his uncle. A widow, three sons, and two daughters survived him.

See: Perry, IV: 331; Fothergill, 13; *Md. Gazette,* July 24, 1760; Sprague, 13; *Md. Arch.,* IX: 435.

BAYLE, THOMAS, received the bounty for Narragansett, March 27, 1712. By 1713 he was curate to William Tibbs in St. Paul's, Baltimore, and by 1718 he is reported to have moved to Somerset County. He is mentioned as being given to excessive drunkeness, swearing and quarrelling, although one of his offences which caused much scandal was his unwillingness to marry couples in a house instead of in the church. In 1724 he moved to Newport Parish, Isle of Wight, Virginia. In 1726 he was fined in King George County Court, Virginia for swearing twelve oaths in one day. Sent by Governor Gooch to Lynnhaven Parish in 1728 "if they would have him." Reprimanded by Commissary Blair, he was ordered by the Governor to leave the country and went back to England in 1729.

See: Perry, IV: 77; Brydon, 386; Perry, IV: 113, *MHM,* XLIV: 238; Gibson, 249.

BEECHIN, JAMES. See BRECHIN, JAMES.

BELL, HAMILTON, was a Presbyterian minister at East Donegal, Lancaster County, Pennsylvania from 1742 to 1745 when he conformed to the church and became schoolmaster in Queen Anne's County School. The date of his appointment is July 14, 1744. On June 10, 1747 he resigned the school and went to England for orders, being licensed to Maryland, October 10, 1747, and receiving the bounty, October 27, 1747. He was inducted into Christ Church, Kent Island on March 26, 1748 and resigned on August 24 to be inducted into Somerset Parish the same day. By 1767 the income from this parish was £125.12.8. Bell remained in Somerset Parish until his death in 1783.

See: Emory, 251; Weis, CCMSC, 38; Perry, IV: 336; Fothergill, 32; Allen's *Md. Clergy,* 4; Emory, 140.

BELL, HAMILTON, JR., was the son of the Rev. Hamilton Bell and was born in Somerset Parish in 1740. He was licensed to Maryland on February

28, 1774, and probably assisted his father until he became rector of Stepney Parish in 1777. In 1786 he became rector of Somerset Parish in the same county and died in 1794.

See: Allen's *Md. Clergy,* 13; Perry, *Fulham Ms.*

BENNETT, BENEDICT, is referred to as a curate to Bennett Allen at All Saints, Frederick. No further notice of him. I suspect this is an error.

See: Helfenstein, 22.

BERKELEY, JOHN, officiated in Cornwall Parish, Virginia from time to time between 1755 and 1762 and was possibly at Jamestown in 1758. On the second of February, 1760, Governor Sharpe thought of inducting him into Westminster Parish, vacant by the death of Chalmers, so it may be presumed that he was officiating there between 1760 and 1763 when William West was inducted.

See: Goodwin, 250; *Md. Arch.,* IX: 369.

BERRY, JEREMIAH, was a native of St. John's Parish, Prince George's County. Ordained in 1768, he received his license for Maryland on December 22, 1768, and signed for the bounty on January 19, 1769. He arrived in the spring of 1769 and became curate to Bennett Allen in All Saints Parish, Frederick County, with charge of Eden or Monocacy Chapel, later St. Peter's, Poolesville. In 1777 he took the required oaths and continued to officiate until his death in 1783. Three sons Jeremiah, Nicholas, and William, one of whom became the father of General Berry, survived him.

See: Allen's *Maryland Clergy,* 12; Helfenstein, 21.

BERTRAND, PAUL, was one of the first Anglican priests in Maryland. Sent in response to a request to the Archbishop of Canterbury from Mrs. Mary Taney, he was one of the first men recorded to have received the Royal Bounty. Arriving on April 28, 1686 he had been preceded by a letter from Lord Baltimore in which the council was directed to procure for him a piece of land at the head of the Patuxent which had been given for that purpose by Peter Archer. He died about 1690.

See: Secret Service of Charles II (Camden Society Papers); *Md. Arch.,* V: 461; *Arch.,* VIII; *MHM,* II: 226; *HMPEC,* XVII: 174ff.

BETHUNE (BETHAM, BETHUN), DAVID, is listed as having signed the Act of Uniformity at the time of his licensing on September 5, 1700 for Maryland, and his name is found as having received the bounty for Maryland on September 18, 1700, but no reference has been found as to his actual ministry in Maryland. In 1714 he was rector of St. Anthony's Parish, Monserrat and from 1724 to 1730 as rector of St. Anne's, Sandy Point, St. Kitts.

See: Fothergill, 11; *HMPEC,* XVI: 329; CSPCS, 36: 404; *ibid.,* 37, 263.

BISSET, JOHN, was ordained by Bishop Seabury, deacon, March 12, 1786, and priest, March 15, 1786. The Diocesan Journal for 1786 lists him at Shrewbury, Kent. From there he went to South Sassafras, Kent, and then to North Sassafras, Cecil. He was a member of the Standing Committee and a Delegate to the General Convention. He removed to New York in 1793 and died in 1810, aged about 48.

See: Allen's *Md. Clergy; HMPEC,* XIII: 65.

BITTON, JOHN, received the bounty for Maryland as a schoolmaster March 21, 1706/7.

See: Fothergill, 14.

BOOTH, BARTHOLOMEW, first appears in American records in a letter to Richard Peters, Secretary of Pennsylvania, in which he reminded Peters that he had an academy near Liverpool and that he was unhappily married. After ten years he parted from his wife and settled an annuity on her. This letter is dated May 19, 1769 from Woolton Academy near Prescott. In another letter of the same date he mentioned that he was desirous of coming to America and of setting up a school, but that having three sons to raise, he was anxious to set up his school where it would provide an adequate living.

> Dr. Allen gives the dates of his ordination as deacon, by Edmund Keene, Bishop of Chester, in St. Margaret's, Westminster, February 23, 1755, and priest, by the same bishop in Chester Cathedral, July 2, 1758. He says that he had a school in Virginia and that James Madison attended it.

The next notice is found in the *Maryland Gazette* in September of 1774 when he is noted as living in Georgetown, Delaware. In June, 1776 he was on the list of the Frederick County "Associators," and he had an academy at Needlewood Forest in Frederick County, about sixteen miles from Frederickton. He then moved to Washington County and owned a piece of land, "Delamere," near Antietam Chapel. The *Md. Journal* and *Baltimore Advertiser* for September 16, 1785 noted his death as occurring a few days before "at his seat in Washington County who for 30 years had been an educator of youth." No indication has been found that he officiated in any of the churches of Maryland.

See: Peter's Papers MSS, VI: 76; PHS; also VI: 77; *Thompson Ms,* MHS; Helfenstein, 22; *Dreer Col. Amer. Clergy,* PHS.

BORDLEY, STEPHEN, signed the warrant for the bounty on December 7, 1696, but some mishap occurred so that he did not receive it for on June 23, 1697 when he was inducted into St. Paul's Parish, Kent County, the Bishop of London wrote to the Governor, " . . . but not having had the accustomed allowance of £20 a piece (sic) towards defraying of their charges out of his Maj's. Treasury here his Maj's. has been pleased to direct us to write to you that the said sum of £20 a piece (sic) be paid to each of them after their arrival there out of such money as may be spared from the other uses of the Government." In addition to serving St. Paul's, Kent County, he also served South Sassafras Parish probably from 1697 until 1709, usually giving them services every third Sunday. On April 7, 1708 the Governor wrote to the vestry of South Sassafras, "Rev. Mr. Stephen Bordley . . . has already bestowed his labor for some considerable time in serving your Parish and is willing to continue so to do. I therefore recommend him to you and direct you to treat with him and order of Vestry to pay Mr. Bordley 4,000 lbs. Tobacco." On October 14, 1702 he married Anne Hynson, the daughter of Col. John Hynson. They had one son, Thomas, who was the recipient of a legacy from his uncle, Nathaniel Hynson. Parson Bordley was buried at St. Paul's, Kent County on August 25, 1709 and his will was proved, November 17, 1709. His estate amounted to £309,12,5; the widow and the Rev. Alexander Williamson were the executors and Parson Williamson later married the widow Bordley.

Bordley brought with him in 1696 his fourteen year old brother, Thomas, who studied law, made his home in Annapolis, and became (1704) Clerk of Anne Arundel County Court; (1706) Chief Clerk in the Secretary's Office; (1721) Member of the Council; (1722) Member of the Assembly; (1724) Recorder and Alderman of Annapolis, and Attorney General for Maryland. When he died in 1736, he left a son, Stephen, 27 years old, who also assumed a prominent position at the colonial bar.
See: HMPEC, XVI: 329; *Pa. Mag. Hist. & Biog.,* LXVI: 411; Skirven, 117; Hanson, 346; *Thompson Ms;* Bray's *Visitation;* Johnson, 212; *MHM,* XVIII: 188; *MHM,* XII: 119; Richardson, II: 262; *MHM,* XIV: 53.

Inventory and Account	Kent County	1713	Liber 34, F. 72
Testamentary Papers	" "	1717	Box 24, F. 43

BOTHUN, DAVID, see BETHUNE.

BOUCHER, JONATHON, was born in Blencogo, Cumberland County, England and educated at Wigton, under the Rev. Joseph Blaine. He came to America at the age of 16 and taught school in Virginia. In 1761 the vestry of Hanover Parish, King George County, Virginia recommended him to the Bishop of London for ordination. He returned to England, was ordained priest on March 26, 1762, received the bounty for Virginia on March 30 and returned to become incumbent of Hanover Parish. Shortly thereafter he moved to St. Mary's Parish, Caroline County, Virginia. Daniel Dulaney and others hoped to get him a curacy in 1767 so that he could teach in Maryland, but the number of parishes was limited and Governor Sharpe was unable to appoint him at that time because of nominees of Lord Baltimore arriving from England. After three years of promises he despaired of getting a parish in Maryland for he wrote, " . . . For consider, I am now 31, and fully satiated with strolling. Tell me, Mr. James, w'd it not be fairer, and really honester, at once to lay out my little Savings in ye Purchase of a snug Living somewhere near you? This dangling after Great Men is a dirty trade and I am asham'd and sick of it. These were my sentiments two years ago, but you discouraged me, because of its supposed Disingenuity. . . . " Finally he was appointed to St. Anne's, Annapolis on May 10, 1770 (not 1768, as in Sprague) and was received by the vestry June 12, 1770. The last meeting at which he appears on the records of this parish was April 1, 1771; he was succeeded by John Montgomery on January 21, 1772. While he was in Annapolis he was the first president of the Homony Club which included men of wealth and distinction such as Paca, Dulaney, Charles Wilson Peale. The club died in 1772, and the usual reason given is that the politics of the time so divided the members that the club could not continue peacefully, but it should be noted that its demise coincided with the appointment of Boucher to Queen Anne's Parish, Prince George's County, November 11, 1771. While there he often entertained George Washington whose step-son he had taught. Washington's diary for 1771 and 1772 mention at least three occasions when he visited at Boucher's home, but Boucher was already outspoken in his political views and the *Maryland Gazette* for March 18, 1773 has a poem telling him to stick to souls instead of politics. He was present at the vestry meeting of September 24, 1773, but no records of the parish are available after that date. Because the parish of his wife's uncle, Henry Addison, was "quieter," Boucher hired Harrison as his curate and became Addison's curate in St. John's

Parish, Prince George's County. Shortly before September 15, 1775 he left for England, never to return. There he became assistant secretary of the SPG in 1779, and in 1784, Vicar of Epsom in Surrey. He died in Carlisle on April 27, 1804. At one time there was some talk that he might be appointed first Bishop of Nova Scotia, but nothing came of this. He was a prolific writer and publisher, the most interesting of his books having been republished by Houghton Mifflin in 1925, entitled *The Reminiscences of an American Loyalist,* which was a work written to obtain a grant from the British government.

See: Sprague, 211, ff; *MHM,* VIII: 40; *ibid.,* VIII: 49-50; *ibid.,* X: 135; Vestry records; Stevens' *Annapolis,* 53; *HMPEC,* XIX: 366; Boucher's *American Loyalist.*

BOUCKER, HENRY, signed warrant for bounty to Maryland, January 11, 1697/8.

See: *HMPEC,* XVI: 344.

BOUIRE, JOHN, signed for the bounty for Maryland, January 19, 1773.

See: Fothergill, 15.

BOURDILLON, BENEDICT, does not appear to have received the bounty. On January 3, 1737/8 he was inducted into Somerset Parish, Somerset County; on May 16, 1739 he resigned this parish and was inducted the same day into St. John's Parish, Baltimore County; on July 24, 1739 he resigned and was inducted the same day into St. Paul's Parish, Baltimore County where he remained until his death, January 5, 1745. He was a native of Geneva; patent for naturalization, July 24, 1739. Wife, Johanna Gertruij; son, Andrew Theodore.

See: Sprague, 112; *Thompson Ms; HMPEC,* XI: 388-9; Weiss, CCMSC, 91.

Account	Baltimore County	Liber 30, F. 105	1751
Account	" "	Box 10, F. 22	1751
Inventory	" "	Box 10, F. 30	1745
Inventory	" "	Box 31, F. 445	1745

BOWER, GEORGE, is not listed prior to 1786 when he lived in Hagerstown and served both Hagerstown and Frederick. In 1788 he was in Queen Caroline Parish, Anne Arundel County, and in 1789 he was in Frederick Parish, Washington County and All Saint's, Frederick. It is presumed that he was one of those like Parson Weems who was ordained in England after 1784 under a special act of Parliament. He died in 1814.

See: Allen's *Md. Clergy,* 18; Helfenstein, 27.

BOWIE, JOHN, was born in Prince George's County in 1744 and was educated at King's College, Aberdeen. Ordained priest on July 25, 1771, he was licensed on July 28 to Maryland and became curate to Alexander Williamson in Prince George's Parish, Montgomery County. On June 12, 1773 he was inducted into Worcester Parish where he remained until 1777. On July 23 he was banished to Frederick County with a number of others, having been implicated in a Tory uprising. Little or nothing seems to have been proved against him and by February 18, 1778 the Council extended the area of his banishment to include the whole of the Western Shore. Shortly thereafter he took the oath of fidelity and was permitted to return to the Eastern Shore. By 1780 we find him conducting a school in Talbot County and also caring for St. Peter's Parish, Talbot. In 1786 he became rector of Great Choptank Parish, Dorchester County, and in 1790 of St. Michael's, Talbot. He died on September 3, 1801.

See: Allen's *Md. Clergy,* 13; *MHM,* II: 106; *Md. Arch.,* XVI: 504; *Thompson Ms.*

BOWLES, T____________, was licensed as curate in All Saints', Frederick County on January 27, 1769 at a stipend of £150 currency.

See: Allen Ms.

BRADFORD, JOHN, does not appear in our records for the bounty, for licensing, or for ordination. His first appearance is in the parish records of Christ Church, Queen Anne's County, on his induction, January 11, 1741/2. It appears that he may not have remained there long at a time for on November 8 of the same year Samuel Hunter is appointed "reader." Four days after the death of William Wye, Bradford was appointed to his parish of St. Mary Anne, Cecil County, November 20, 1744 and on the same date we find his resignation from Christ Church. He died March 12, 1745/6, leaving his wife, Elizabeth as administratix of an estate valued at £1494.

See: Parish Records; Emory, 140; Johnston, 221-222; *MHM,* IX: 317.

Account	Cecil County	1748	Liber 25, F. 204	(d. 1745-46)

BRAITHWAITE, THOMAS, received the bounty for Maryland, January 22, 1776, and is found baptizing in St. Anne's, Annapolis in April, 1777.

See: Fothergill, 16; St. Anne's *Vestry Record.*

BRAY, THOMAS, was born at Marton in Shropshire in 1656, and after attending Hart Hall at Oxford he became curate at a parish in Shropshire, and the chaplain to Sir Thomas Price. In 1690 he became rector of Sheldon which he held throughout most of his life. In 1693 he took the degree of M.A. at Oxford and in April, 1696 he became commissary for Maryland. He conceived the idea of establishing libraries in America as an inducement to the missionary clergy. The first of these was the Annapolitan Library, named in honor of the Princess of Denmark, one of the principal contributors. In 1696 he took both the degrees of B.D. and D.D. at Oxford and in the following year founded the Society for the Promotion of Christian Knowledge. Sailing on the twentieth of December, 1699, he arrived in Maryland on the following March twelfth. His work as commissary and his part in the establishment of the church in Maryland are discussed in the text, and in 1701 he returned to England to arrange for the approval of the acts respecting establishment. He never returned to America, but his interest in the colonies continued throughout his life. After holding a number of important positions in England, he died on February 15, 1730 at the age of 73.

See: Sprague, 17-22; Tiffany, *passim.;* McConnell, *passim.;* Pennington, *Thomas Bray; E.R. of N.Y., passim.;* Pascoe; Manross; H. P. Thompson, *Thomas Bray.*

BRECHIN (BEECHIN, BREECHIN), JAMES, signed for the bounty December 10, 1695 for Maryland, and in 1696 was incumbent of Snow Hill, Somerset County with an annual income of £35.12. In 1697/8 he is listed in Coventry Parish, Somerset County.

See: *HMPEC,* XVI: 344; Steiner, *Unpub. Ms.,* 119; Torrence, 377.

BROGDEN, WILLIAM, was born in 1710, the son of a man of this same name who was a merchant engaged in large shipments of tobacco and who lived in Calvert County on the Patuxent. He was ordained in the Chapel Royal, Whitehall, Westminster, August 6, 1735, was licensed to Maryland and received the bounty on September 11, 1735. On February 28, 1735/6 he was inducted into Dorchester Parish, Dorchester County and resigned on October 22, 1737. During Commissary Henderson's visit to England he supplied in his parish, and on July 18, 1739 he was inducted into All Hallows, Anne Arundel County. Previously married to a Mrs. Haddock who did not live long, he was married again in December, 1741 to Mrs. Elizabeth Chapman. The following year he bought a 1200 acre farm twelve miles southwest of Annapolis which was still in the family in 1857. The original frame house was still standing at that time. In 1759 (December 27) he preached a sermon before the Masonic Lodge in St. Anne's, Annapolis. On October 1, 1751 he presented to the vestry of the parish of Queen Anne, Prince George's County an appointment to the parish dated by the governor on September 11, 1751. He combined his work of parson with that of schoolmaster for in November of 1754 we find him listed as Master of the County School. Numerous references to sermons against "Popery" are found in connection with him. The Maryland Gazette for February 7, 1760 gives an account of a tragedy in his family. "On Monday, 4th inst., a daughter of the Rev. Mr. Brogden, aged 11 or 12 years, was accidentally killed. She was rolling a large hollow log down a declivity, when she fell into a clay pit and the log fell on her and killed her." By 1767 his income had risen to £246.2.10 by reason of the influx of population in Prince George's County. He died on November 1, 1770.

See: Sprague, 85-88; Fothergill, 16; *Thompson Ms; MHM,* IV: 259; Black, 10; *MHM,* XVIII: 157; Perry, IV: 336; *Md. Gazette,* February 7, 1760 and November 8, 1770.

BROOKE, CLEMENT (occasionally SAMUEL), was a native of Prince George's County and was born September 1, 1730. On January 29, 1755 he was licensed by the Bishop of London to South Carolina, and on February 7, 1755 he received the bounty for the same place. (Fothergill lists this as 1775, but this must be a typographical error.) Appointed SPG missionary to New Castle, Delaware, he arrived there July 28, 1755, and remained until he resigned from the Society, October 25, 1756. From 1756 to 1759 he was curate or probationer at Annapolis, and then became curate to the aged George Murdock in Prince George's Parish, Prince George's (Montgomery) County. There is some discrepancy at this point about his marriage. Allen does not find his name on the 1759 list of bachelors and argues that he must have married before this date. The family record of his marriage is May 19, 1774, and children's birth dates begin with Kitty on March 11, 1775. However, Brooke was given the curacy to Murdock in 1759 after considerable difficulty in disposing of Johnson, the former curate; Brooke's wife (whenever he married her) was the granddaughter of Murdock; and, if Brooke married Anne in 1774 it was at a time when he was resident in Virginia. It should also be noted that Brooke never had a parish of his own prior to the Revolution. On April 19, 1761 Governor Sharpe wrote to Calvert, " . . . Dr. Brooke hath a Brother here in Orders who is very desirous to be inducted into a Parish in this Province but as his Friends know what is my opinion of him they have never press't me to provide for him. . . . " In this same year he became curate in St. Andrew's Parish, St. Mary's County. By 1763 he was in Virginia, and in Overwharton Parish from 1772 to 1776 (Meade says 1774-1776, but see *Md. Gazette,* October 15, 1772). From 1778 to 1780 he was at Georgetown, for he made marriage returns to the governor in those years. From 1785 to about 1792 he was rector of All Faith's Parish in St. Mary's County, and then returned to his plantation in Prince George's County where he died, November 18, 1800.

See: MHM, I: 378; Rightmyer's *Ang. Ch. in Del.,* 21; Allen's *Md. Clergy,* 20; Weis, CCMSC, 21; *Md. Gaz.,* Oct. 15, 1772; Meade, II: 202, 204; Goodwin, 254; *Md. Arch.,* IX: 510.

BROOKE, ROBERT, was born in London, June 3, 1602; matriculated at Wadham College, Oxford, April 28, 1618; graduated A.B., July 6, 1620, and A.M., April 20, 1624. A manuscript copy of the Visitation of Hampshire (1634) in the British Museum has his name with the notation, "This Robert is a Minister." He came to Maryland on June 30, 1650 and filled various positions of importance in the Government; but does not appear to have officiated as a priest. He died July 20, 1655.

See: MHM, I: 67; *Thompson Ms.*

BROWN, RICHARD, was born in Trinity Parish, Charles County, brought up in the church, and educated in Scotland where he studied medicine as well as arts. Ordained in 1750, he was licensed to Maryland on July 9 and received the bounty on July 18. On January 21, 1750/1 he was inducted into King and Queen Parish, St. Mary's County, where in 1767 his income was £160.6.5. In 1768 he was " . . . Lately accused of murdering one of his slaves and actually fled thereupon to Virginia where he remained several months till his son, who could be the only positive witness against him could be ship't away thence to Scotland . . . so that the Coroner's Inquest tho circumstances were very strong against him wanted proof sufficient to charge him with murder, as this, added to his behaviour on many other occasions, made his parishioners consider him as a very bad man and none of them will even yet attend Divine Service at his Church." Brown therefore retired to his paternal estate and George Goldie, a very popular priest, took over as curate in charge dividing the income of the parish with the rector who lived until 1789.

See: Perry, IV: 336; Fothergill, 17; *Md. Arch.,* XIV: 480, 507.

BROWN, THOMAS, was born in England about 1731 and served as an Army chaplain in deacon's orders for about ten years before being ordained priest in 1764. He then became SPG missionary at Albany, New York with special care for the Mohawk Indians. Bounty date, August 20, 1764. He resigned from the Society in 1766 and became curate in Dorchester Parish; in 1772 he became rector of the same. By 1782 he was rector of St. Luke's, Queen Anne's County where he had a school. He died in 1784, aged about 53.

See: Pascoe, 855; Allen's *Md. Clergy,* 11; *E.R. of N.Y.,* VI: 4026, 4077; Fothergill, 17; *Md. Gaz.,* May 19, 1768.

BURROUGH, PHILLIP, received the bounty for Maryland March 12, 1711/12.

See: Fothergill, 18.

BUTLER, EDWARD, received the bounty for Virginia, February 3, 1704/5. In 1710/11 he was in Charles County, probably as probationer. Edward Lloyd, as President of the Council, appointed him to Annapolis; induction date, March 14, 1712/3. Apparently he was also a schoolmaster, for when he died, November 9, 1713, he was listed as "Rector of St. Ann's and Master of the free schools, Annapolis."

See: Weis, CCMSC, 21, 37-8, 78; *Vestry Records;* Ingle, 15; Butler, III: 233; *MHM,* VI: 328; Fothergill, 18; *Allen Ms.*

Testamentary Papers	Anne Arundel County	1713	Box 21, F. 48 (Admin. bond)

CAMPBELL, ISAAC, was licensed to Virginia on July 6, 1747, and received the bounty for Virginia, July 13, 1747. The *Vestry Record* of Trinity Parish, Charles County notes that 800 lb. tobacco were paid to Campbell in 1748 "for officiating 2 days before License." Other similar payments are noted prior to June 12, 1751 when he was inducted as rector. By 1767 the income of the parish was £194.5.5, but at the Revolution this stipend was stopped and Campbell kept a school at his residence. He died on July 30, 1784 after a ministry in this one parish of 36 years. Frances, a daughter of Isaac and Jane Campbell, was born Tuesday, February 14, 1758.

See: Goodwin, 258; Fothergill, 18; *Parish Record; MHM,* III: 259; Perry, IV: 336; Allen's *Md. Clergy,* 9; *Thompson Ms.*

CARLISLE, HUGH, was inducted into St. George's Baltimore (Harford) County, March 31, 1744 and died August 23, 1749.

See: MHM, XVII: 372.

Accounts	Baltimore County	1752-53-56	Box 10, F. 37
Accounts	" "		Liber 32, F. 211
Accounts	" "		Liber 35, F. 174
Accounts	" "		Liber 40, F. 45
Bal. of final distribution books	" "	1752-3	Liber 1, F. 36-90
Accounts	" "	1756	Liber 2, F. 28
Inventories	" "	1751	Box 12, F. 63
Inventories	" "	1751	Liber 48, F. 28
Test. Papers	" "	1751	Box 52, F. 32

CAWTHERN (CAWTHORN, CAWTHREN), WILLIAM, received the bounty for Virginia, December 30, 1725 and was minister of St. Anne's Parish, Essex County, Virginia in 1726. He appears in St. John's Parish, Baltimore County about 1730 and his will, the probate date of which is not given, is dated April 11, 1739. He left his estate to his housekeeper and a large number of friends. Apparently he did not marry.

See: Goodwin, 259; Fothergill, 19; Baldwin, VIII: 48.

Account	Baltimore County	1742-44	Liber 19, F. 195
Account	" "		Liber 20, F. 509
Will	" "	1739	Liber 22, F. 99

CAY (KAY), JONATHON, was a native of Northumberland and received the bounty, August 16, 1711. Arriving in 1712, he was inducted into Christ Church, Calvert County on January 15, 1714/5, and in 1722 was described as "A Whig, and an excellent scholar and a good man." He died May 9, 1737 and his will, dated June 24, 1718, was probated June 6, 1737; in it he mentions his brother, John, and his wife, Dorothy.

See: Fothergill, 38; Perry, IV: 128; *Christ Church Vestry Records;* Baldwin, VII: 25; *Thompson Ms;* Baldwin, VII: 212.

CHALMERS, WALTER, was inducted into St. Margaret's Westminster, Anne Arundel County, October 26, 1748; died December 27, 1759; and was interred in Severn Church, December 31, 1759. A eulogy of him is to be found in the *Maryland Gazette* for January 3, 1760.

See: MHM, III: 259; *Md. Gaz.*

CHASE, RICHARD, was appointed chaplain to Lord Baltimore, on March 25, 1734, and inducted into St. Margaret's, Westminster, Anne Arundel County, July 23, 1734. On the fourth of January, 1734/5 he was inducted into All Hallows, Anne Arundel County, and on April 25, 1735 Commissary Henderson wrote to the Bishop of London that Chase, who had occasioned coolness between the bishop and Lord Salisbury, and was a person of "much levity, no learning, and supposed to be a free thinker, or deist. He gives himself great liberties in ridiculing religion and that set of people highly caress and admire him." On arrival he was full of invective against the Bishop of London until Henderson and the Governor admonished him. Then he kept silence, but Lord Baltimore gave him one of the best parishes. Henderson's animosity did not prevent the proprietary from continued favors, for on May 28 he resigned All Hallows, Anne Arundel County and was inducted into Christ Church, Calvert County. In 1738 he was given a leave of absence from his parish for one year on condition that he provide a substitute at his own expense. On March 1, 1741/2 he resigned Christ Church to become rector of Port Tobacco Parish, Charles County. Apparently he died shortly thereafter for Henry Ogle was in that parish in the following year.

See: Thompson Ms; Steiner's *Unpub. Ms.;* Perry, IV: 318.

Inv. and Acct. Charles County 1744-5 Liber for 1735-1752, p. 276

CHASE, THOMAS, was born in England in 1700, educated in St. John's College, Cambridge. He studied medicine and practiced on the island of St. Thomas. Ordained deacon, January 7, 1739 and priest the following month. Licensed to Maryland, February 12, 1738. Inducted into Somerset Parish, Somerset County, May 17, 1739; resigned February 5, 1744/5 to become rector of St. Paul's, Baltimore County where he remained until his death, April 4, 1779, aet. 79. His son, Samuel, was a signer of the Declaration of Independence and became an Associate Justice of the Supreme Court.

See: Thompson MS; Perry, IV: 336; *Md. Journal,* April 6, 1779; *MHM,* XLII: 43, 44; Weis, 22; Fothergill, 19; *Md. Arch.,* IX: 317.

CLACK, ————, Licensed for the Bounty, December 10, 1695, to Maryland.

See: Fothergill, 19; *HMPEC,* XVI: 344.

CLAGGETT, SAMUEL, was born about 1710 in Prince George's County, and on December 20, 1747 he was ordained priest by the Bishop of Peterborough. He married (first) about 1740 Elizabeth Gantt of Calvert County who died about 1750 leaving two children. His second wife was Anne, the daughter of Dr. Gustavus Brown of Charles County. He was inducted into the parish of Christ Church, Calvert County on February 23, 1748/9, but he served this parish as probationer for the previous year, although no bounty date has appeaed by which one may possibly judge the time of his return to this country. On February 7, 1749/50 he was inducted into William and Mary Parish, Charles County, and the *Maryland Gazette* on August 26, 1756 carried the notice of his death . . . "The beginning of this week died the Rev. Mr. Richard Claggett, Rector of a Parish in Charles County." Since no other notice of a Richard has been found, it must be presumed that this is the date of death for Samuel.

See: Weis, 32; *Md. Gazette; MHM,* XVIII: 150.

Inventory	Charles	County	1757	Liber 4, p. 85
Inventory	"	"	1757	Liber 63, F. 70
Will	"	"	1756	Liber 30, F. 157
Will	"	"	1756	Liber A.D. 5, F. 64

The will is dated August 12, 1756. Claggett left the following parcels of ground:

. . . to son, Thomas, 500 acres in Prince George's County
. . . to daughter, Priscilla, 120 acres in Prince George's County
. . . to wife and unborn child, 80 acres in Charles County
. . . to unborn child, 270 acres in Prince George's County

Under the terms of the will, the two children were placed under the care of Mr. Thomas Gantt, their grandfather, of Prince George's County.

In the event he would not assume this responsibility, they were to be placed in the care of their uncle, Edward Gantt, of Calvert County.

Dr. Gustavus Brown is executor of this will.

The Hall of Records has papers for one Richard Claggett, of a different county. This may account for the transposition of names in the *"Gazette"* obituary.

CLAGGETT, THOMAS JOHN, was born in Prince George's County October 2, 1743, the son of the Rev. Samuel Claggett; he graduated from the College of New Jersey, 1762, and prepared for orders under his maternal uncle, Rev. John Eversfield, rector of St. Paul's Prince George's County. He was ordained deacon and priest by Bishop Terrick of London, September 20, and October 11, 1767; received the bounty October 23, and returned to serve as curate at St. Anne's, Annapolis. In 1768 he was appointed to All Saints, Calvert County. A non-juror during the War he retired to his farm in Prince George's County where he began officiating in 1779, becoming rector of St. Paul's Parish in 1780. His consecration to the episcopate on September 17, 1792 in Trinity Church, New York, was the first in America. In 1808 he became rector of Trinity Church, Upper Marlborough, and died August 2, 1816.

See: Perry, *Episcopate in America,* 13; Fothergill, 20; Richardson, *Sidelights,* II: 8-70; Sprague, 251-255; HMPEC, V: 7; Brumbaugh, I: 1.

CLAYLAND, JOHN, according to his statement on December 10, 1694, was ordained deacon in 1666 and priest in 1667 by Bishop Nicholson of Gloucester. He appeared in Talbot County about 1682 and is usually listed as having served all the churches in that county (St. Peter's, St. Michael's, Wye Chapel) but there is no record that he was ever actually inducted into a parish. Governor Nicholson, in a letter dated May 26, 1698, said, "Mr. Jno. Clayland in Talbot is scandalous and not qualified." His wife's name was Judith (she died prior to 1738) and he had children—Tristram, Philemon, Simon, Stephen, Penelope, Nancy. In 1692 he did, however, serve as chaplain to the Assembly, together with John Hewett, at a stipend of 3,000 lb. Tob.

See: Richardson, II: 446-7; Weis, *CCMSC,* 86; Skirven, 42.

CLAYTON, THOMAS. Only one man of this name appears in the licensing and bounty lists. He appears to have been licensed to Maryland January 19, 1697/8 and to have received the bounty, January 11; sent out by Bishop Compton in 1695 as first rector of Christ Church, Philadelphia. Dorr's *Historical Account of Christ Church, Philadelphia* says that "he died about two years after his arrival, of a contagious distemper caught in visiting the sick." Perry has letters of his while at Christ Church and Keith's Journal has references to his work in Philadelphia. He is known to have officiated in Burlington Church. There are references to him as officiating in South River (All Hallows) Parish, Anne Arundel County in 1696 and in 1698 at a time when Joseph Colebatch was rector. The problem is further complicated by the fact that Dorr's *Early Clergy,* p. 99, after using Anderson (who used Dorr's first book as his reference) as the basis for his account, says that Clayton died in Sassafras, Maryland, in 1699.

COCKSHUTT (COCKSHUTE), THOMAS, signed for the Bounty, December 7, 1696, but he was in Maryland before that, for on February 4, 1696/7 the Lords of the Council for Trade wrote to the Governor of Maryland that on his appointment to Mayland by the Bishop of London Mr. Cockshutt had not received the accustomed £20 and that it was therefore to be paid on his arrival. He probably had relatives in Maryland for as early as 1694 members of that name claimed land on the east side of the Potomac. On June 23, 1697 he was appointed to All Saints, Calvert County. It was during this incumbency that he preached the opening sermon at Annapolis Church, September 24, 1704. His successor in All Saints Parish was appointed in 1722 and it has been presumed that he died at that time, but a will was executed on March 26, 1734 and probated May 8 of that year which lists a wife, Rebecca, and a daughter, Ann, an unborn child, a sister, and three nephews.

See: Baldwin, VII: 81; *MHM,* VII: 394; *HMPEC,* XVI: 330; *Thompson Ms.*

Testamentary Papers Calvert County 1730 Box 35, F. 46

"2 Petitions, Letter, 2 Summonses, 3 Memoranda, Libel answer, Commission to Examine Evidences, Depositions, Interrogatories, List of Court Costs"

Accounts	Calvert County	1723	Liber 5, F. 215
		/29	Liber 9, F. 476
			Liber 10, F. 131
Inventories	" "	1722	Liber 7, F. 353
Inventories	" "	1734	Liber 20, F. 14
Will	" "	1722	Liber 18, F. 23
Will	" "	1734	Liber 21, F. 69

The first will, dated May 2, 1722, was delivered to the clerk orally by Mr. Jonathan Cay, who, in the company of two women, swore to this will. Under it, Cockshutt's two daughters were each to receive £100, and a son was committed to the care of one Doctor Sacks. The second will, dated March 26, 1734, leaves all land to an unborn child, if a son. If this child is not a son, the estate is to go to daughter, Ann. If she is not living the estate is to go to three nephews.

COLEBATCH (COLBATCH), JOSEPH, was a native of Derbyshire, England; received his A.B. from Oriel College, Oxford in 1694 and was ordained priest by Bishop Compton, July 4, 1694. On January 11, 1697/8 he received the King's Bounty for Maryland and became rector of All Hallows Parish, Anne Arundel County, where he baptized the first negro to be baptized in Maryland, January 22, 1698/9. From June 8, 1710 to April 8, 1711 he also served the Annapolis Parish, and in 1715 was made rector of the Free Schools of the County. In a description of the clergy of Maryland dated 1722 he is described as "A Whig, and one of the best of men." When a plan providing a suffragan bishop for the colonies was advanced in 1727 he was chosen by the Bishop of London to return to England for consecration, but secondary authorities claim that a writ of *ne exeat* issued by the courts prevented him from leaving Maryland. Record of this writ has not been found. He died in 1734 after having served as rector of All Hallows for thirty-six years.

See: Sprague, V: 85; Fothergill, 20; MHM, II: 131, and VI: 331; Perry, HC, IV: 128.

Inventory	Anne Arundel County	1735	Liber 21, F. 21
Test. papers	" " "	1735	Box 40, f. 13
Accounts	" " "	1735	Liber 14, f. 30
Accounts	" " "	1736	Liber 16, f. 127
Accounts	" " "	1738	Liber 17, f. 21

COLGREVE, see COSGREVE

COLLIER, PETER, received his A.B. from Christ College, Cambridge, 1689/90, and received the bounty for Maryland, July 28, 1698. There is no record that he served in Maryland, but he is found in Hungar's Parish, Northampton County, Virginia in 1702/3.

See: Goodwin, 260.

Will	Worcester County	1764	Liber 32, f. 8

COMPTON, JOHN WILLIAM, was a native of Charles County and was ordained by Bishop White in 1787 when he became rector of William and Mary Parish, Charles County. In 1797 he was in St. James' Parish, Anne Arundel County, and in 1806 he added All Saints', Calvert County. He died in 1813 at the age of 53.

See: Allen's *Md. Clergy*, 18.

Accounts	Anne Arundel County	1814	Liber J.G. No. 7, f. 370
Accounts	" " "	1817	Liber J.G. No. 10, f. 67
Test. papers	" " "	1814	Box 114, f. 12
Test. papers	" " "	1817	Box 133, f. 17 (final)
Test. papers	" " "	1817	Box 136, f. 29

CONEY, PEREGRINE, B.A., Emmanuel College, Cambridge, 1681, M.A., 1688, B.D., Oxford, was rector of North Luffenham Parish, Rutland and on February 28, 1693/4 received the King's Bounty for the Leeward Islands. It is possible that he came to Maryland in 1694 as chaplain for Governor Nicholson and for whom he served as chaplain as late as 1704. At the Fast Day, September 24, 1694 he preached the sermon to the General Assembly at St. Mary's, received public thanks and was requested to print the sermon. Evidently he continued to serve from time to time as chaplain to the Assembly for on May 12, 1696 he thanked the House for their "Gratifications." In 1696 he was in the Annapolis Parish at an income of £37.8 sterling, but the parish records have him appointed to this parish as rector on May 14, 1698. His successor, Edward Topp, signed a baptismal record as "rector" on November 5, 1699. Apparently he left the colony with Governor Nicholson in 1699.

See: Ms. Parish Record, St. Anne's; Goodwin, 261; Perry, IV: 92, 104; *Md. Arch.*, XIV: 368; Steiner, *Unpub. Ms.*, 119.

CONGREVE, see COSGREVE.

CONTEE, ALEXANDER, does not appear on any of the usual lists of clergymen in Maryland and it is not known that he held a cure, however, in a will proved January 5, 1740 (dated July 24, 1739) he left gifts to a number of men, gave his wife the life interest in his estate and made her his executrix. Should she die, Daniel Dulaney and Philip Key were appointed executors and were directed to see that his child was brought up in the Church of England. He directed that his funeral sermon was to be preached by the rectors of St. Paul's Parish, Prince George's County, and of Port Tobacco Parish, Charles County. The will is signed Alexander Contee, clerk, of Prince George's County. This means [illegible]

See: Baldwin, VIII, 131.

Account	Prince George's County	1744	Liber 20, f. 192
Bonds	" " "	1741	Box 11, f. 48
Inventory	" " "	1741	Liber 26, f. 56
Inventory	" " "	1741	Box 12, f. 5
Will	" " "	1740	Liber 22, f. 347
Will	" " "	1740	Box 5, f. 53

The "child" who was to be brought up in the Church of England turns out to be children, named: John, Peter, Thomas, Theodore, Alexander, Jane, and Catharine.

COODE, JOHN, was one of the central figures in the Protestant Revolution and there has been considerable conjecture concerning his clerical status. It may now be definitely stated that he was in Holy Orders, for he was ordained deacon by Bishop Sparrow in Exeter Cathedral on July 5, 1668. He was the son of John, an attorney, and Grace Coode, born at Penryn in southeast England, who was baptized April 3, 1648 in the Parish of St. Gluvias (later S. Mary Magdalene). In May, 1664, aged 16, he began his studies at Exeter College, Oxon, as a *pauper puer*. There is no record that he took a degree. When he came to Maryland is not certain, but when the question as to his right to sit in the Lower House of the Assembly came up in 1696 it was stated that he had been a member of the House for twenty years which would place him in Maryland at least by 1676. It appears that he officiated for a time at St. George's, St. Mary's County. The Rev. Paul Bertrand, who was in St. Mary's County, 1686-1695, wrote to the Bishop of London on September 12, 1689 and reported that John Coode was a " . . . blasphemer and a turbulent citizen" and that sometimes he claimed to be a priest and sometimes he claimed that he was not a priest. Apparently Bertrand, although his nearest clerical neighbor, was not sure of his status; it may be presumed that he did not officiate as a priest during Bertrand's knowledge of him. (Perhaps he was only on deacon's orders, which would explain some of the confusion. However, on September 9, 1669, "Robert Coode, *literatus,* among those now deacon was ordained priest by the Bishop of Exeter.)

The question as to his Order reached a culmination on September 18, 1696 when the Governor was requested to swear in the newly elected burgesses and refused to swear Coode who had been elected on the ground that he was a priest and therefore not qualified by law to sit in the Assembly. The House replied that he was a duly elected member and that he had sat in the General Assembly for twenty years, that he had several commissions from Lord Baltimore and from the King to exercise both judicial and ministerial offices and that the House considered itself the judge of its own members, and that, therefore, the Governor should swear in Coode. In reply the Governor cited the case of John Huett, minister in Somerset County, who had been denied a seat in the Assembly in 1692 on the ground of his clerical status. All of the lawyers present in Annapolis were then called upon by the governor to give an opinion on two questions:—(1) Can a priest sit in the Assembly? (2) Can a priest "depriest" himself? The concensus of the lawyers was that no person in Holy Orders was qualified by law to sit in the House of Commons so that such persons ought not to sit in the House of Burgesses. On the second question, they replied that Holy Orders " . . . is an indelible Character stamped upon them which cannot be taken of but by the Ordinary or Power by which the same was Conferred." Despite this reply (which, incidentally, is open to considerable question) the House continued to defend the right of Coode to sit in the House. Upon motion the question was then put to Coode if "he be in Holy Orders." Coode's reply as printed in the *Archives* has several blank spaces. He said " . . . if ev   disabled himselfe, by accepting and   Military Commission." He probably said, "If he ever had been in Holy Orders he had disabled himself, by accepting and carrying out a Military Commission." A committee on elections then reported to the House that he had formerly exercised the priest's office in St. George's, St. Mary's County; that he had preached, baptized infants and married people and that he had received his support in that manner; that he claimed to have been ordained by the Bishop of Exeter and that some of the members had seen the Letters of Orders but were not sure, yet for many years he had held various posts in the government such as justice of the peace, captain, colonel, and such like. The committee divided on its recommendation, but the majority took the position that he was in Holy Orders and could not divest himself of them without the action of the Ordinary.

Formerly the question had been argued on legal grounds. Now it became evident that the real purpose of the Governor and Council was to be rid of Coode on any possible grounds:

> " . . . As to the qualification of the Person annexed depositions will demonstrate and it is appealed to the whole House whether in his life and conversation he does not appear so haniously flagitious and wicked scarce to be parrelled (sic) in the Province whereof the House must needs be conscious and dare presume that divers of the members have (at some time or other) in his Debaucheries heard him publickly Blaspheme and it is lastly left to the consideration of the House his Factious Contradictory Spirit in all manner of Business and whether he has not at this present Cost the County more Tobacco than Perhaps he is worth or ever will do them good."

On the twenty-first Coode offered to depose that he was not a priest. The next day the governor appeared in person in the House, charged Coode with being a priest, which no one denied, but the House still insisted on its judicial right to seat or dismiss members and therefore insisted that he be sworn in. At last the House admitted depositions stating that Coode was a priest and ruled that he was ineligible to sit. On October 2, 1696 the record of the House session reads, "Mr. Robert Smith, one of the members of the House of Burgesses being asked whether he knew Col. Cood in England does say he did know Col. Cood in England and that he was a minister at a place called penryn in England from whence he was turned out."

I take this discussion to mean that Coode came to Maryland in the character of one in Holy Orders and so officiated for a time. He then accepted a number of secular, including military, positions and abandoned his ministry because his new character was contrary to ancient canon law which automatically deposed one who took up arms. There are a number of instances prior to the Civil War of 1860-65 (when the ancient law was tacitly abandoned) where this sort of thing happened. The most notable case was that of General Peter Muhlenberg of Revolutionary War fame. Before the war he was a Virginia Parson, but when he took up the sword he reverted to lay life and never again regarded himself as a cleric. The attitude here taken is reflected in the present draft laws which still grant privileged positions to the clergy.

In marrying Susannah Slye, daughter of Dr. Thomas Gerrard, in the fall of 1673. Coode not only became an important freeholder, but also kinsman to Kenelm Cheseldyne, Commissary General of the Province, who married Mary Gerrard, and to Nehemiah Blackistone who was heir to St. Clement's Manor, and husband of Elizabeth Gerrard.

Coode lived for another twelve years. His will dated February 27, 1708, shows him to have been a man of considerable property. To his son, John, he left "Pendreine" adjoining the Mattapany in S. Clement's Hundred. To his second son, William, he left "Pissimore Point" and other lands. To his son, Richard, he left "Second Thought" above Rock Creek in the freshes of the Patuxent. Three daughters, Mary, Ann, and Winifred are given a mill at Tomacookin, and to his wife, Elizabeth, and a "Child she has by me" he left "Bluff Point" running down Manalopon. The will was probated March 28, 1709.

See: Thompson MS; Md. Arch. XIX: 435-440; 469; 476-481; Baldwin III: 121; Hawks, 63; Scharf, II: 30; *Exeter Ordination Book,* 1668-1701. The best account is that of the Rev. Columba J. Devlin, T.C.R., who was the writer of a Master's dissertation, *John Coode and the Maryland Revolution of 1689,* a copy of which may be found in the library of the Catholic University of America in Washington.

COOKE, GEORGE, was licensed to Maryland December 21, 1748 and received the bounty, January 24, 1748/9. On February 7, 1749/50 he was inducted into Christ Church Parish, Calvert County. Turner (*St. James of My Lady's Manor,* page 20) writes of "one Parson Cook after escaping with great difficulty the fate of a Murtherer receives as punctually his 30 Pr. Poll in prison as if he was duly attending the Duty of his Function." Nevertheless the *Vestry Record* of the parish notes that he baptized John Beveridge in Christ Church in 1758/9. He was succeeded by Francis Lander on October 25, 176~~1~~. 1765

See: Fulham Ms, Fothergill, *Vestry Record* of Christ Church.

COOPER, RICHARD. I have found no record of him, but the Rev. Albert Cooper claims he was a Church of England parson, an ancestor of his, and settled on a farm in Mendenhall Forest, Maryland. The Maryland State Archives are unable to locate the forest. He is said to have had two brothers, Houn, who lived in Tuckahoe Neck, and George, who returned to England.

COPP, JONATHON, in 1754 Lord Baltimore offered him several parishes which he refused. He was in the Carolinas from 1751 to 1761.

CORDINER, WILLIAM, was born about 1680 and became curate of Billyaghran, Ireland. Receiving the bounty March 7, 1706/7 after having been licensed to New England on November 19, 1706, he was appointed incumbent of Shrewsbury Parish. His ship was captured by the French and he, his wife, his mother, and two children suffered privation and ill-treatment. Pascoe lists him as having been appointed by the SPG to Shrewsbury and writes of his privations when he and his family were captured and interned at Brest. I have listed him here because Pascoe lists him in Maryland, but I believe that is an error. The context of the material seems to indicate that he was appointed missionary of the Society to Shrewsbury, New Jersey. South Sassafras or Shrewsbury Parish in Maryland was at this time served by Stephen Bordley.

See: Pascoe, 31, 32.

COSGREVE (COLGREVE, CONGREVE, CONGRAVE), JAMES. An unsavory character whose stay in Maryland was short; he failed to receive any permanent employment. A native of Ireland, he came to America, lived a vagrant life, kept a public house for a time, and was in the Army at the siege of Louisburg. For five or six months he was a schoolmaster in the Free

School in Prince George's County. He was ordained in 1765, returned to Maryland, although licensed to North Carolina, February 25, 1766. The congregation at Annapolis became enraged at his drunk and disorderly conduct while probationer in that parish and he soon drifted south. Letters of the Maryland clergy prevented his return.

See: Perry, IV: 332.

COTTON, WILLIAM, was minister of Hungar's Parish, Northampton County, Virginia, until his death 1632-45. In 1636 he ministered occasionally at Kent Island to the members of Claiborne's colony and was paid £5,16,8 "for his paines wit us this yeare past." His name does not appear on any regular list of employees.

See: Wroth, 4; Pennington, *Thomas Bray,* 23; Bruce, *Inst. Hist. of Va.,* I: 147; *Va. Hist.* Mag., V: 129; VI: 405.

COX, CHARLES, son of Andrew Cox of Kemberton, Salap, ordained about 1677, signed for the bounty, March 14, 1691/2, and was licensed to Maryland, March 19, was mentioned in that year as a man "of considerable knowledge" and "chaplain in Maryland." No record of incumbency.

See: Foster, *Alumni Oxonienses;* Fothergill, 22; *HMPEC,* XVI: 345; *E.R. of N.Y.,* II: 1043.

COX, JAMES, signed for the bounty, June 21, 1723, having been licensed to Maryland, but in 1723 was in Charles City County, Virginia. From 1724 to 1729 he was in St. Margaret Westminster Parish, Maryland and was appointed to St. Paul's Parish, Queen Anne's County between April 11 and 18, 1729. On August 26, 1730 he was chosen Visitor of the Queen Anne's County School in place of James Earle, but on December 10, 1739, "The Rev. James Cox absolutely refusing his duty as a visitor of this school," Thomas Hynson Wright was elected in his place. In 1748 St. John's Parish, Caroline County was set apart from his parish, but he maintained his freehold until his death, December 3, 1753. He left his estate to a daughter, Lucy Dames. On her death it went to her sons, John and James, and her daughter, Martha Dames. A brother, Christopher, living in Ireland, was willed £30, and a cousin, James Cox, inherited a gun.

See: Weis, 30; Brydon, 370; Merritt, 13; Emory, 246; 250; Weis, 84; *Md. Gazette,* December 6, 1753; *Md. Arch.,* VI: 15.

Will Queen Anne's Co. Liber 29, folio 29

CRADOCK, THOMAS, was born in Wolverham, Bedfordshire, England, and graduated from Cambridge University. His license to Maryland is dated February 21, 1743; he signed for the bounty, February 28, 1743/4. His brother was Archbishop of Dublin. On February 4, 1745 he was appointed to the parish of St. Thomas which had been set apart from St. Paul's, Baltimore in 1742 but which had just become vacant through the death of Bourdillon. In 1746 he married Caterine, daughter of John Resteau, High Sheriff of the county, who presented his daughter with the farm, "Trentham." From May, 1747 he conducted a private school in addition to his clerical duties. He published a number of works including a version of the Psalms translated from the Hebrew. Paralysis set in after 1763 which crippled him and he died May 7, 1770 after an incumbency of 25 years. He left his widow, two sons, and a daughter. The family continued active and supported the American Revolution. His will is dated March 20, 1769; proved, 1770.

See: Sprague, V: 111-117; Perry, IV: 336; *Md. Gazette,* December 24, 28, 1752; Fothergill, 22; Weis, 87; *MHM,* III: 25, 9.

Will Baltimore County Liber 37, folio 694

CRAWFORD, JAMES, is listed by Weis as St. Mary's, St. Mary's City, and St. George's, Poplar Hill, 1694-96, and William and Mary Parish, St. Mary's County, 1694-96, but his bounty date is January 8, 1711/12 and he is found for six weeks in North Sassafras Parish in 1712 when Edward Larremore was allowed 400 lb. Tob. for boarding him. He was then appointed incumbent of that parish and died there in 1713.

See: Johnston, 208; Fothergill, 22; Weis, 85, 104.

Inventory of Will Kent Co. 1714 I & A
Liber 366, folio 129

CUTTING, LEONARD, was born in England about 1725 and was ordained in 1763. He received the bounty for New Jersey, February 9, 1764 and became SPG missionary at New Brunswick, N. J., 1764-66. He was then transferred to S. Hempstead on Long Island where he was stationed until 1782 although he spent part of the revolutionary period around New Brunswick. From 1784 to 1787 he was at All Hallows, Worcester County, and then removed to North Carolina. He died in New York January 25, 1794.

See: Pascoe, II: 854; Fothergill, 23; Allen, *Md. Clergy,* 16; *E.R. of N.Y.,* VI: 3997; VI: 4299; Sprague.

DAVIDSON, ALEXANDER, received the bounty for Maryland, March 8, 1710/11.

See: Fothergill, 23.

DAVIS, THOMAS, is mentioned by a number of writers as having served a great number of parishes between 1691 and 1695. The only authentic evidence so far found is his bounty date, January 17, 1693/4, and a note in the *Maryland Archives* in which the Commissioner of Accounts was ordered by the House to pay Mr. Thomas Dawes (Davis) minister of St. George's Parish 3,000 lb. Tob. for his attendance on the Assembly. This notice is dated October 18, 1695.

See: *Md. Arch.,* XIX: 274; Skirven, 106ff.

DAVIS, WILLIAM, in the records of North Sassafras Parish in 1697 Robert Cook was paid 800 lb. Tob. for accommodation of William Davis, "a certain minister of the gospel," who having newly come to tender his services, was taken sick and died.

See: Johnston, 209.

DAVIDSON, ALEXANDER, received the bounty to Maryland, February 27, 1732/3.

DEANS, HUGH, licensed to Maryland, September 24, 1739, first appears on the records of St. John's Parish, Baltimore County after having been appointed to that parish on October, 1742. For some reason the record of his reception of the bounty is dated December 7, 1742. He lived at Joppa, where on May 30, 1744 he entertained Dr. Alexander Hamilton of Baltimore with "sangaree and politics." At that time Joppa was the county seat of Baltimore County, located at the falls of Gunpowder River, and was the chief port of entry and a major tobacco shipping town. In 1745 he bought the plantation, *Wm. Conqueror,* from Thomas and Laban Day which he left at his death in January, 1777 to his wife, Christine, together with his slaves, Ignatius and Sam. A HUGH DEAN was in difficulties with the Council of Safety in September, 1777, but there seems to be no connection for the parson died childless.

See: Perry, IV: 336; Turner, *St. James,* 17; Bridenbaugh, 5, 206; *MHM,* III: 259; *Md. Arch.* XVI: 368.

DE BUTTS, LAWRENCE, was licensed to Virginia and granted the bounty, July 9, 1721, becoming minister of St. Stephen's parish, Northumberland County. In 1731-33 he was minister of St. Mark's parish, Culpepper County; in 1733 of Truro Parish, Fairfax County; in 1734 in Hamilton Parish, Fauquier County. In that same year he came to Maryland where he was incumbent of William and Mary Parish, St. Mary's County. In a contemporary will he is mentioned as having a mill (1739); he died a few days before July 9, 1752. On his death that portion of his parish which had been set apart in 1744 to help form St. Andrew's Parish, was organized. A John deButts was later vestryman of St. Andrew's. The name of deButts is a favorite name in the catalogue of graduates of the University of Dublin and a Lawrence DeButts is listed as A.B., Spring, 1705; LL.B., 1718; and LL.D., 1726, but no connection with our Maryland deButts seems conclusive.

See: Baldwin, VIII: 21; Weis, *Catalogue of Graduates of University of Dublin; Vestry Record, St. Andrew's Parish.*

DELL (DILL), THOMAS, matriculated at Merton College, Oxford, aet. 17, May 21, 1713, and received the bounty for Virginia, June 2, 1721, where he became minister of Hungar's Parish, Northampton Co. In 1729 he removed to Maryland where he became incumbent of the parish of St. Mary Whitechapel, Dorchester County. He died shortly before October 11, 1753.

See: Meade, I: 259; Perry, IV: 303, 305; Goodwin, 264; *Md. Gazette,* October 11, 1753; Inventory of Estate, Dorchester County, 1754, Liber 60, folio 67.

d'EMILLIANE, GABRIEL, was curate in St. Margaret's, Westminster, London, and signed a warrant for the bounty to Maryland, April 11, 1701, and on the 24th of that month signed a receipt for a library to be taken to Nanjemy (Durham) Parish aboard the man-of-war Southampton. In 1702-3 he was in Port Tobacco Parish, Charles County, probably as a probationer. All further reference to him is in the records of Christ Church, Calvert County. On January 31, 1704 he married Ann Young and on December 25, 1705 a son, Gabriel, was born. A daughter, Elizabeth, was born on January 8, 1706/7. The last reference to him is December 27, 1713.

See: HMPEC, XVI: 331; Weis, 78; *Bray MS, Sion Col., LC TRanscript; Vestry Record Christ Church, Calvert County;* Will account, Calvert Co., 1715, I & A Liber 37A, folio 140.

DINGLE (DINGLEY), EDWARD. No reference to him having received the bounty. Governor Sharpe informed Lord Baltimore that Dingle was available for a parish on August 20, 1753 and again on December 10, 1753, but the earliest reference to his work appears in 1758 when he was appointed to Worcester Parish. On December 20, 1760 Sharpe informed Lord Baltimore that most of Worcester County would probably be in Sussex County, Delaware, and that Dingle would therefore have an insufficient income. Sharpe intended to induct him into Kent Island. This plan miscarried for Dingle was still in Worcester Parish at his death, July 1, 1763.

See: Md. Arch., VI, IX, XIV; Torrence, 205; Inventories of Estate, Worcester Co. (1764), Liber 83, folio, 65; Worcester (1765), Liber 86, folio 338.

DONALDSON, JOHN, received the bounty for Maryland, February 12, 1711-12, and in 1715 became rector of King and Queen Parish, St. Mary's County where he remained until 1747. A Scot and a Tory.

See: Perry, IV: 130; Fothergill, 24; Will, St. Mary's Co., (1748), Liber 25, folio 276.

DOWIE, WILLIAM. On the recommendation of the Archbishop of York, Lord Baltimore instructed Governor Sharpe to induct Dowie into a parish, March 29, 1762, and on April 2, 1762 he was licensed to Maryland by the Bishop of London. On the sixth of April he received the Bounty and previously to September 12, 1762 was inducted into St. John's, Queen Anne's County on the removal of Maynadier to All Hallows. He later became incumbent of Durham Parish, Charles County, possibly on the removal of Alexander Adams (2) in 1764; certainly he was in that parish by 1767.

See: Photostats in PHS; Perry, IV: 336; *Md. Arch.,* XIV: 8; Fothergill, 25; Weis, *CCMSC,* 37/8.

DOYLE, OWEN, was possibly A.B., Dublin, 1708, and was licensed to Maryland, October 4, 1711; he received the bounty on the same date, but is not found elsewhere.

See: Cat. of Grads., Univ. Dub., 1708; Fothergill, 25.

DUKE, WILLIAM, was born in St. Paul's Parish, Baltimore County, September 15, 1757 and was ordained deacon (October 16) and priest (October 18) in 1785 by Bishop Seabury. In that year he became rector of Queen Caroline Parish in Anne Arundel County, and had a succession of parishes in Maryland—1787, St. Paul's, Prince George's County; 1791, St. Paul's, Baltimore County; 1792, North Elk, Cecil County; 1796, Westminster, Anne Arundel County; 1803, Professor of Languages, St. John's College, together with St. Ann's Parish (1804); 1806, in charge of the Academy at Elkton; 1812, Principal of the Charlotte Hall School; 1815, returned to Elkton where he died in 1843 at the age of 83.

See: Allen's *Md. Clergy,* 17; *HMPEC,* XIII: 66; *Par. Record, Queen Caroline Parish.*

DUNCAN, JAMES, is listed as rector of William & Mary, Charles County on October 24, 1786, but he was not so listed in the Convention of 1784. His will is listed as Kent County (1797).

DUNCAN, WILLIAM, licensed to Maryland on May 29, 1774; no further reference.

EATON, JEREMIAH is listed as having been in St. George's, Harford (then Baltimore) County in 1675.

See: Weis, *CCMSC,* 83; Will, Kent County, Liber 10, folio 64; I & A Kent Co. (1677), Liber 4, folio 47.

EDGAR, SAMUEL, a bachelor, rector of Westminster Parish at the Visitation of July 15, 1730 after having been driven out of Virginia "for drunkeness." On January 17, 1744 he was inducted into St. Anne's, Anne Arundel Co. The last notice of him in this parish is December 14, 1744 and his will was proved April 29, 1745. There is a possibility that he served as master in King William's School. He is presumably the same as Theodore Edgar.

See: *Allen's Historical Notices,* 63; Perry, IV: 297.

EDMISTON, WILLIAM received the Bounty on March 31, 1767 and was licensed to Maryland on May 30. He was curate to B. Allen at St. James, Herring Creek and on the fifteenth of August was recommended to Governor Sharpe by Lord Baltimore. Allen attempted to hold both St. Anne's and St. James, but was prevented from doing so; Edmiston is listed as rector of St. James with an income of £213.3.0 in the *Returns of 1767.* On March 30, 1768 he was inducted into St. Anne's, but the vestry record makes no mention of him until June 12. The last mention of him in this parish is on January 6, 1770. While here he married Maria Woodward of Annapolis, July 14, 1768. In 1770 he was inducted into St. George's, Harford County. For two years he held this parish together with the neighboring one of St. Thomas, but from 1773 to 1775 he held only St. Thomas. Being of Tory sympathies he left for England prior to September 15, 1775. See chapter on the Revolutionary sympathies of the clergy for his activities and losses. In 1782 the Assembly passed an act for the relief of his wife and three children which returned to them the lands and negroes which had been confiscated during the war.

See: Fothergill, 25; Perry, IV: 336; Gambrall, 246; *MHM,* X: 131-4; *Md. Gaz.,* July 21, 1768; Johnston, 351; Weis, 83; *HMPEC,* XIX: 336; Steiner in *MHM.*

EDWARDS, JOHN, signed for the bounty, May 7, 1701 and was in St. John's, Baltimore County, 1702-1711.

EDZARD, ESDRAS THEODORE is found in St. Margaret's, Westminster, Anne Arundel County about 1730; an inventory for his will is dated 1734.

See: Account, Charles Co. (1735/6), Liber 14, folio 185; Liber 15, folio 220; Inventory (1734) Liber 20, folio 310.

EVANS, EVAN was born in 1671 in Wales. Brasenose College, Oxford, B.A., 1695, M.A., B.D., D.D., 1714. After serving possibly in Wales he received the bounty July 5, 1700 and became rector of Christ Church, Philadelphia and also, 1714-1718, S.P.G. missionary to the Welsh around Philadelphia. In 1718 he removed to old Spesutia (St. George's, Harford) where he died in 1721. Allen says that his will was dated May 25,. 1721, proved in Court, November 10, 1721, provided for his funeral sermon to be preached by George Ross who was to get two guineas, and for his widow, Alice and an only daughter £261,18,10 together with two tracts of land in Philadelphia which were to be sold.

See: *DAB* which is dependent upon Sprague's *Annals,* which in turn is dependent upon Allen. Will, Baltimore Co. (1721), Box 4, folio 19; also numerous inventories in Hall of Records, Baltimore County, Box 4, folio 46; Liber 5, folio 276; Liber 7, folio 105; Liber 9, folio 251-287; Box 5, folio 45; Liber 11, folio 199; Box 6, folio 14; Burr, *Anglican Church in New Jersey,* 600.

EVERSFIELD, JOHN, A.B., St. Mary's Hall, Oxford, ordained priest in September, 1727, licensed to Maryland September 25, received the Bounty, September 26. Arriving in Maryland, he incurred the displeasure of Commissary Henderson. Giles Rainsford, rector St. Paul's, Prince George's County, was returning to England (his letters show that he had been displeased with colonial life for some time) to take a parish in the gift of the Bishop of London. Eversfield, who was well-to-do when he arrived, offered Rainsford more for his personal property and lands than the local farmers would give him, and bought Rainsford's property. Thereupon the Governor, at Rainsford's suggestion, inducted Eversfield into Rainsford's old parish. Commissary Henderson then accused Eversfield of simony, but was unable to remove him. Eversfield complained to the Bishop of London and the matter died down. He remained in St. Paul's Parish until 1780. From 1745 he conducted a school, first in a brick building on his lawn, and later at St. Thomas' Church which was originally a chapel-of-ease in his parish. His wife's nephew, Thomas John Claggett, the first Bishop of Maryland, was educated in this school. He became one of the most wealthy men in the province, was an outspoken Tory, and had his property confiscated during the war. It was later restored to him. He died November 8, 1780. He had at least one son, John Jr., who took orders and settled in England. In 1755 Governor Sharpe wrote to Lord Baltimore " . . . Mr. Eversfield has a very good character . . . "

See: Weis, *CCMSC,* 86; Fothergill, 26; Foster; Allen's School Ms; Perry, IV: 261, 336; Sprague, V: 252; *Md. Arch.,* XXXI: 489; Utley's *Life of Bishop Claggett.*

FENDALL, HENRY, K. B., February 25, 1767, became rector of Durham Parish, Charles County in succession to William Dowie. On April 16, 1775 the vestry of Durham Parish met and ordered "Advertisements be set up to acquaint the Parishioners who have any Allegations against Mr. Henry Fendall's conduct in his office to meet the Vestry at the Vestry House on the first Tuesday in May next." There is no record of the vestry meeting on that date and Fendall was still rector when the vestry met again on June 13, 1775. He last appears in the vestry minutes on September 7, 1775.

FLETCHER, THOMAS, received the bounty, June 9, 1721, and became incumbent of All Hallows, Worcester County in the same year, remaining there until 1740.

See: Fothergill, 27; Inventory of Estate, Worcester County, 1745, Liber 31, f. 362.

FORESTER, GEORGE WILLIAM. No bounty or licensing dates have been found. On September 9, 1735 he was inducted into Shrewsbury Parish, Kent Co. and remained there until his death on November 12, 1774. Presumably he lived in Georgetown for a will of 1744 mentions lots lying next to those of Forester in Georgetown. He married (1) Elizabeth Henrietta __________ who died, February 1, 1745/6, and by whom he had a daughter, Elizabeth, who married William Haley in 1755; (2) Mrs. Mary Clay, October 30, 1746. Another daughter, Margaret, married John, son of Reverend John Hamilton of Cecil County (g.v.).

See: Thompson *Ms;* Perry, IV: 337; Baldwin, VIII: 282.

FOSTER, GEORGE, received the bounty, January 11, 1687/8, but seems never to have been appointed to a parish, although he did officiate at at least one marriage for which he got into trouble. On February 21, 1704/5 he appeared before the Council and was " . . . told that he had said in the Parish Church that Mr. Henry Gerrard had proved his orders and had suffeed him to preach in his pulpit." (We have no Henry Gerrard listed as incumbent.) When Foster spoke impertinently he was told to hold his tongue and was accused of marrying without a license. Thereupon he was reprimanded and told to take care of his actions in the future. No further notice of him.

See: Fothergill, 28; *Thompson Ms.*

FOULIS, JAMES (FOWLIS, FOULES) was licensed to Virginia December 28, 1750 and received the bounty on January 24 following. From 1753 to 1759 he was minister of Antrim Parish, Halifax Co., Virginia. On February 2, 1760, Governor Sharpe wrote that he was considering the possibility of inducting him into Westminster Parish, Anne Arundel County, vacant by reason of death of Chalmers. Sharpe said that Foulis came extremely well recommended. It may be presumed that he was serving as *locum tenens* in Maryland at that time, but no evidence has appeared that he was ever inducted into a parish.

See: Gibson, 270; Meade; Perry; *Md. Arch.,* IX: 369.

FRASER (FRAZIER, FRAISER, etc.), JOHN was ordained August 29, 1700 and on September 18 received the bounty for Virginia. From 1702 to 1704 he was minister of Overwharton and St. Paul's Parishes, Stafford County, Virginia. Probably he was in Port Tobacco Parish, Maryland by 1705 for in the following year he married a young widow, Ann Smallwood, and bought the plantation, "Blue Plains," on the Maryland side of the Potomac opposite Alexandria. On March 14, 1710 he was appointed to St. John's, Piscataway (also called King George Parish, Prince George's County) and was received by the vestry on June 23. In the List of 1722 he is classed as "a whig." His will was made January 15, 1742 and proved November 25. Children listed in this will were Mary Magruder, b. 1708; Susanna Hawkins, b. 1711; John, b. 1713; Ann, b. 1715; George, b. 1717; and Verlenda, b. 1724. His wife survived him and acted as executrix. He was buried within the chancel of his church.

See: HMPEC, XIX: 146; *St. John's Vestry Record;* Allen Ms; Baldwin, III: 12; VII: 202; VIII: 197; Stanley, *Retro.,* 17; Perry, IV: 128; Gutridge, 148.

GAMBRILL, AUGUSTINE, lived in St. Anne's Parish, Anne Arundel County. It has not been determined when he came to Maryland from his native England. He never was in charge of a parish. His will, probated July 27, 1774, Anne Arundel County (Lib. 39, f. 1774) left his estate to his wife, Comfort, and named eight children.

GANTT, EDWARD, was a native of Prince George's County, and was ordained in 1770. He was licensed to Maryland, February 2, and received the bounty February 20. In 1770 he was resident in, and perhaps curate of, Somerset Parish, Somerset County. In 1771 he became curate of Queen Anne Parish, Prince George's County under Jonathon Boucher. In January, 1775 he became incumbent of All Hallows Parish, Worcester County, but in 1780 he returned to Queen Anne Parish, Prince George's County where he practiced medicine. In 1795 he removed to Georgetown, was D.D., and in 1808 moved westward. In later years he was tinctured with Swedenborgianism, and died at Louisville, Ky., in 1837, aged about 96.

GANTT, EDWARD, JR. was born in Christ Church Parish, Calvert County and was ordained in England in 1784 under the new law which permitted Americans to be ordained there without swearing allegiance to the English King. During the year 1784 he was in All Saints Parish, Calvert Co., and the following year became rector of Christ Church Parish which he resigned in 1796 because of ill health. In 1798 he became the first missionary to Kentucky and died there in 1810 at the age of 51.

GATES, THOMAS, was rector of St. Anne's, Anne Arundel County from 1781 until 1785 when he transferred to St. Peter's, Talbot County. In 1789 he removed to South Carolina and continued there until his death in 1832.

GAULT—see GANTT

GEDDES, ANDREW, is sometimes listed as minister of All Saints, Calvert County, but this is a mistake. Prior to September 29, 1696 the Bishop of London sent Geddes to Maryland as master of the free school which was to be built at Annapolis. On the above date the House of Burgesses sent a message to the Upper House asking that trustees build a school house speedily and that the Governor appoint Geddes a Reader in some vacant parish with 10,000 lb. Tob. per annum with the result that he was appointed to All Saints, Calvert, not as minister, but as Reader. There he remained until June 23, 1697 when Thomas Cockshutt was appointed incumbent. His services were no longer needed so the Trustees arranged that he become Under Master at the College School in Virginia "to save a present charge and to gain himself the more experience against the school here is built." Although the school in Annapolis was finished in 1701 it is not known that he returned to Maryland.

GLASGOW, PATRICK, was rector of All Hallows Parish, Worcester County from 1741 until his death in 1753, March 15. In accord with an Act of Assembly of 1744, All Hallows Parish was then divided and Worcester Parish, Worcester County was set apart.

See: Weis, 20, 106; *Md. Gaz.,* Mar. 22, 1753; *MHM,* XVIII: 27; Prob. Acct., Worcester Co., 1755, Lib. 40, F. 29; Inventory of Estate, Worcester, 1755, Lib. 61, f. 97.

GLEN, WILLIAM, was licensed to Maryland, signed for the bounty on January 21, 1708. No notice of an incumbency has been found; it may be that he was curate to the Rev. James Hindman in St. Paul's, Talbot Co., for when Hindman died he left small personal legacies to Glen. He died in 1714.

See: *HMPEC,* XVI: 331; Fothergill, 30; Emory, 156.

Inv. & Acct.	Talbot County		1714	Lib. 36B, f. 119
Inv. & Acct.	”	”	1715	Lib. 37A, f. 2
Inv. & Acct.	”	”	1717	Lib. 39C, f. 2
Test. Papers	”	”	1715	Box 23, f. 17 (Acct.)

GOLDIE, GEORGE, signed for the bounty for Virginia, March 3, 1766, but seems to have come to Maryland immediately for in the same year he was curate to Thomas Bacon in All Saints, Frederick while the latter was writing his *Laws of Maryland.* Under Bacon he was very popular and tried to mediate between the parishioners and Benet Allen when the latter was appointed to All Saints in 1768. In 1769 he became curate to Brown in King and Queen Parish, St. Mary's Co. (See BROWN for the full account). At the Revolution he became rector, and it has always been assumed that he remained there until his death in 1791. Goodwin, however, lists him as rector of Hanover Parish, King George County, Virginia from April, 1779 to the latter part of 1780.

See: Fothergill, 30; Allen's *Ms;* Helfenstein, 17; Goodwin, 272; Weis, 20, 52.

GORDON, JOHN, was inducted into St. Anne's, Annapolis by Governor Bladen on May 7, 1745 where in the following year he showed his Whig principles by preaching against the Rebellion of '45 on Ex. 14:13, and where he was a member of the famous "Tuesday Club." On March 27, 1749 he became rector of St. Michael's, Talbot County where his Whig principles permitted him to function throughout the Revolution and where he died, April 12, 1790. At least three other clergymen of this name appear in the colonies. Care should be taken not to confuse them.

See: Ms letters and sermons in Md. Dioc. Arch.; *St. Anne's Ves. Rec.,* 1745; Bridenbaugh, XIX; Allen's *Md. Clergy,* 9; Weis, 71, 86; Perry, IV: 337.

GOURDON, JOHN, signed warrant for bounty December 27, 1695 as "clerk, schoolmaster." No further notice.

See: Fothergill, 30; *HMPEC,* XVI: 345.

GOWIE, JOHN, see BOWIE, JOHN.

GOUNDRIL (GOUNDRIL, COWNDVILL), GEORGE, was licensed March 30, 1770 and received the bounty, April 3, 1770. He is found in St. Andrew's Parish, St. Mary's Co., 19 September, 1772 to 7 September, 1774.

See: Fothergill, 30; Weis, 82; *Vestry Record, St. Andrew's Parish;* Will prob., St. Mary's Co., 1775, Lib. 40, f. 515.

GRAHAM, ROBERT, signed the warrant for the bounty to Maryland, March 12, 1773 after having been licensed on the eighth. He has not been found in Maryland. Account of his estate, Kent County, is dated 1774 (Lib. 73, f. 11).

GRAY, SAMUEL, although licensed to Maryland on October 16, 1705 went to Virginia instead; not found in Maryland.

HACKETT, WALTER, received the bounty March 4, 1728-29 and was appointed S.P.G. missionary at Appoquinimy (now St. Anne's, Middletown), Delaware, 1729-33. From 1733 to his death in 1735 he was incumbent of St. Mary Anne (North Elk) Parish, Cecil County. He left a widow, the daughter of the Rev. George Ross of New Castle, Delaware, and a family. He is buried in New Castle Churchyard.

See: Rightmyer, *Anglican Church in Delaware.*

Inv. of Estate	Cecil County	1735	Lib. 20, f. 518
Account	" "	1735	Lib. 14, f. 84

HALL, HENRY, son of Robert and Ann Craig Hall was born June 17, 1676 and was baptized at St. Mary's, Horsham, June 29. In 1694 he was entered in the public school at Horsham from which he entered Peterhouse, Cambridge, and from which he was graduated A.B. in 1697. On January 10, 1697/8 he was licensed to Maryland and on the following day signed for the bounty. On May 7, 1698 he was inducted as first rector of St. James Parish, Herring Creek, Anne Arundel County by Governor Francis Nicholson. (In 1696 this parish had an income of £50.14.) A tax had been laid on criminals, and in 1701 the pewter communion plate was replaced with silver from the proceeds of this tax. He married Mary Duvall, daughter of a prominent French Huguenot Mareen Duvall, and thus was the step-son-in-law of Commissary Jacob Henderson. This possibly accounts for the difficulties between the two men. In 1717 he refused appointment to the office of Commissary. He died March 22, 1722 and was buried in St. James Churchyard.
Both Skirven and Weis seem to be in error in listing him at All Saints and Christ Church, Calvert County in 1694-6; probably their listing should read RICHARD HULL, (q.v.)

See: Parish Register, St. Mary's, Horsham; Hall Family Records furnished by Mr. T. J. Hall of Tracy's Landing, Md.; Steiner, *Unpub. Ms.,* 118; *HMPEC,* XVI: 332; Fothergill, 22; Richardson, II: 112; Gambrill, 77 ff; *Weis,* 84.

HALL, RICHARD, see HULL, RICHARD.

HAMILTON, JOHN, came to Maryland from Strabane, Tyrone, Ireland and was inducted into St. Mary Anne (North Elk) Parish, Cecil Co., April 9, 1746. His son, John, was born in Ireland, February 24, 1744 and arrived with his mother, Lettice, daughter of Charles Short, on September 6, 1746. The son married Margaret Forrester, daughter of the Rev. George William Forrester of Kent County, July 2, 1772, and had two children—Catherine Lettice, born April 6, 1773, and Ann Sophia, born November 3, 1776. The Reverend John and Lettice also had children; Mary, born May 28, 1747 (died following September), William, born February 6, 1749, and Charles, born July 24, 1750. Lettice died August 2, 1752 "nine days after the birth of her child." Hamilton then married Jane, daughter of Benjamin Peck, a merchant of New York, and the widow of the Reverend Richard Caner, September 7, 1757. They had one child, Angel, born in New York, June 6, 1758.
A formerly unpublished MS letter shows him to have been active in the formation of the Corporation for the Relief of Widows and Orphans:

"Dr Sr

As you have got a Charter for the widows, & Children of Clergymen I would take it as a great favour If you would please to send me the plan of yours. We of this Province are to have a meeting at Annapolis the five-teenth of this month at Annapolis (last two words crossed out) in order to consult about a plan & apply for a Charter. If it would not be too much trouble it would oblige all the Clergy in Maryland, & in particular

Yr most obligd
& most sincere & Bro

Chal Town
October 30th 1769

Jon Hamilton

To
The Revd
Mr. Richard Peters
Philadelphia

Hamilton died as rector of the parish on April 12 or 13, 1773.

See: Allen, "Notes on Md. Hist.," *MHM,* IX: 318; Perry, IV: 337; *MHM,* III: 259; Peter's Papers MS in Penna. Hist. Soc., VI, 91; Will, Cecil Co., 1773, Lib. 39, F. 373.

HANNA, WILLIAM, was a Presbyterian minister at Albany from 1763 to 1765 who conformed to the Church of England in 1771, went to England and after ordination received the bounty for Virginia, June 8, 1772. He was inducted into Christ Church, Kent Island, January 17, 1775, took the oaths and was not disturbed during the War. By Easter, 1777 (the Vestry Record gives no more definite date) he was at Annapolis, succeeding Reed. From time to time until 1780 he seems also to have officiated at Westminster Parish. He officiated at the marriage of the Reverend Walter Magowan in 1780, and died in 1785 at the age of 48.

See: *E.R. of N.Y.,* IV: 236, 279, 280; VI: 3891; Fothergill, 32; Emory, 143; Weis, 32; *MHM,* X: 143; Allen's *Md. Clergy,* 14; Gambrill, 291.

HARRIS, MATTHIAS, was a native of Chestertown, Kent County. The will of his father, probated November 17, 1743, left considerable land to him as well as lots in Chestertown and a pew in St. Paul's Church. In February, 1743 he was of sufficient importance in the county to be elected a visitor to Queen Anne's County School in place of James Tilghman. After ordination in England he was licensed to Maryland, March 26, 1753 and arrived in the colony, August 10, aboard the *Molly* in company with and as chaplain to Horatio Sharpe, the new Governor, but by September 14 he was accused of forgery and the Governor refused to induct him while the matter was unsettled. He did, however, allow him to serve as *locum tenens* in the meantime. For a time he served in this capacity in All Hallows, Worcester County and for nearly a year he served in Lewes, Delaware while attempting to have the SPG appoint him missionary there. By 1767 he was probationer in Chester Parish, Kent County, but so long as Governor Sharpe was in office he never received an appointment. Governor Eden appointed him to Christ Church, Kent Island on August 11, 1769 and on May 13, 1773 his wife, Hester, advertized in the *Md. Gazette* asking all claimants to his estate to file claims.

See: Baldwin, VIII: 255; Emory, 241; Edgar, 1; Perry, IV: 336; *Md. Gazette,* May 13, 1773; Rightmyer, *Anglican Church in Delaware,* 81 ff.

HARRISON, RICHARD, is best known through his death. The *Md. Gazette* lists his death on January 15, 1763 and mentions that for the past twenty years he had been rector of St. Luke's Parish, Queen Anne's County. Governor Sharpe calls him "a very worthy clergyman" who left his wife, "a woman of great merit," in financial difficulties. His will mentions two sons, John and Richard, but Sharpe's letters mention but one son.

See: *Md. Gazette,* Jan. 20, 1763; *Md. Arch.,* XIV: 101, 183.

HARRISON, THOMAS, signed for the bounty, November 16, 1774. No further notice in Maryland.

See: Fothergill, 32.

HARRISON, WALTER HANSON, was a native of Durham Parish, Charles County and was ordained in 1774, signing for the bounty, November 16. Allen lists him as curate in St. Paul's, Prince George's County from 1774 and in Queen Anne Parish, Prince George's County in 1776, but Boucher says he was his curate in Queen Anne's Parish at least by 1775. He speaks of him from a Loyalist bias, " . . . a weak brother, yet a strong Republican, i.e. as far as he knows how." From 1779 until his death in 1798 he was in his native parish of Durham, Charles County.

See: Fothergill, 32; Allen, 13; Boucher, 119.

HART, ____________. C. Calvert to H. Sharpe. " . . . I am informed a Scotchman by name of the Revd. Mr. Hart, has taken his departure for Maryland. Upon distant application in an odd way he applied to me for Maryland Benefice, I refused; his friend, a Scotchman, not of the Best fashion to Lord Baltimore's affairs. Tis by Scotch influence they make application to the Bishop of London & so yet (*sic*) ordained & by order of appointment to be provided in Benefice in Maryland this of dangerous Preseds^{t} upon the Lord Prop^{ry} right . . . (They) accept England's Divine institution only for Lucre . . ." No notice of Hart's appointment to work in Maryland.

See: *Md. Arch.,* XXXI: 549.

HEARTSWELL (HARTWELL), RICHARD, was licensed to Virginia in 1739; originally from Liverpool, he was ordained by the Bishop of Rochester. Commissary Blair lists him as a Virginia clergyman in 1717, but without a parish. In 1739 he was appointed minister of Bristol Parish, Henrico and Prince George's Cos., but was immediately ejected. In 1741 he was minister of St. Thomas Parish, Orange Co., and was presented to the grand jury but dismissed. In 1743 he was living in Louisa Co., but not as minister of the parish, and was convicted by the county court for drunkeness and profanity. In 1749 he became curate to the Reverend George Murdock in Prince George Parish, Prince George's (or Montgomery or Frederick) Co. No notice of any difficulties in Maryland, but it is significant that he, like others who were of doubtful reputation, was never admitted to a parish of his own. He is last found in Maryland in 1752.

See: Goodwin; Brydon; Allen Ms.

HENDERSON, JACOB, was born in Glenary, Ireland and educated at Glasgow College. Ordained in 1710 by the Bishop of London, he was licensed to Virginia on June 5 and received the bounty on July 1. In 1710 he served as S.P.G. Missionary at Dover, Delaware and in the following year he was at New Castle, Delaware. He seems to have spent most of that year traveling, however, for he supplied for John Talbot in Burlington, N. J. and was active in clerical affairs in New York. After difficulties with the Governor of New York, he returned to England in June, 1712 to straighten out his affairs, Returning to New Castle, he soon resigned to marry Mrs. Mary Duvall near Annapolis. Here on their own land he and his wife built their own chapel, but by December 12, 1713 (the death of Edward Butler) he was requested to serve as *locum tenens* at Annapolis for the usual 40 lb. p.p. and on the sixth of March of the following year he was inducted as rector. On February 16, 1715 he was appointed commissary by the Bishop of London for the Western Shore, and on March 10, 1717 he was appointed to Queen Anne Parish, Prince George's County after the death of White. In 1722 he was listed as a "Tory." On the death of Bishop Robinson in 1723 his appointment as commissary lapsed until he was reappointed by Bishop Gibson in 1729; this time he was appointed for the whole colony. In this connection he went to England in 1729 and was gone for eighteen months. Bishop Sherlock, Gibson's successor in 1734, did not appoint any commissaries so his commission lapsed. On January 19, 1735 Mrs. Henderson died without issue. Again on July 6, 1737 Governor Ogle gave him permission to go to England, and his parish was served by his neighbor (and eventual successor) William Brogden; on this visit he was made a member of the S.P.G., the first colonial to be so honored. In Maryland again by May, 1739, he arranged for still another trip to England before he died on August 29, 1751; in his will he left £1000 to the S.P.G.

See: Pascoe, II: 852; Allen, 43; Sprague, 34; *E.R. of N.Y.,* III: 1970, 1991, 1914-1915; 1907-8; *M.H.M.,* VI: 328, 332; Perry, IV: 130.

HESKETH, THOMAS, signed warrant for the bounty, August 19, 1725, for Maryland, but does not appear to have served here. Apparently the same as the Kesketh who signed a testimonial in the Bahamas in November, 1722.

See: CSPCS, 1722-3, No. 368, iii.

HEWETT, see HUETT.

HIGGINBOTHAN, RALPH, a native of Ireland, probably A.B., Dublin, 1773, ordained in Ireland in 1774. Master of King William's School (afterwards St. John's College), Annapolis. In 1784 became rector of St. Anne's and vice-president of the college where he remained until his death in 1813.

See: Cat. of Grads., Dublin; Allen's *Md. Clergy.*

HILL, RICHARD, see HULL, RICHARD.

HINDMAN, JACOB HENDERSON was a native of Queen Anne's County, ordained in 1769, and received the bounty March 24, 1770. Part of the year 1772 he served as curate in St. Andrew's Parish (Paid from July 7 to Sept. 19), St. Mary's Co., and on the death of Barclay in September, 1772 he became rector of St. Peter's, Talbot County.

See: Allen's *Md. Clergy;* Fothergill, 33; *Vestry Record, St. Andrew's Parish.*

Will Talbot County 1766 Box 12, f. 32.

HINDMAN, JAMES, signed for the bounty for Maryland, January 21, 1707/8, and on May 2, 1710 was inducted into St. Paul's, Queen Anne's County. He died September 2, 1713 (will dated August 10) and left to his wife, Mary, during her life the plantation bought of John Lovejoy and 1/3 of his personal estate; to his son, Jacob, a minor, the rest of his personal estate (the real estate descending to him). The Rev. Jacob Henderson was named guardian for the son, and Mrs. Hindman was named executrix. A codicil of the same date bequeaths a horse to his brother, William, and small personal legacies to the Rev. Henry Nichols, the Rev. W. Glen and "my good neighbor, Madm. Tilghman."

See: *HMPEC*, XVI: 333; Fothergill, 33; Emory, 156.

HOLBROOKE, JOHN, was the grandson of the Rev. John Holbrooke who was A.B., 1660/1 and A.M., 1665, of Oriel College, Oxford. When he applied for a mission from the SPG, the younger John was serving in Staffordshire; ordained priest in 1722 by the Bishop of Coventry and Litchfield, he was sent to Salem, N. J. where he served 1723-27. From 1725 to 1726 he served St. George's (Old Spesutia), Baltimore (now Harford) Co. From 1729 until his death in 1747 he was rector of Hungar's Parish, Virginia.

See: Weis, *CCMSC*, 83; Fothergill, 34; Pascoe; Burr, *Anglican Church in New Jersey*, 610-11.

HOLLAND, SAMUEL, signed for the bounty for Maryland, May 23, 1765; no further notice of him.

See: Fothergill, 34.

HOLT, ARTHUR was first stationed as S.P.G. missionary in the Barbadoes, but the poor health of his family caused him to remove to Maryland, where the Rev. Henry Nichols, a close relative of Holt's wife was incumbent. He first appears in a letter to the Bishop of London written from Queen Anne's County on September 27, 1733 in which he informed the bishop that he had not yet been appointed to a parish. On May 20, 1734 he informed the bishop that he had accepted appointment to All Faith's, St. Mary's County, and had resigned from the S.P.G. On May 23, 1735, he informed the bishop that he was now settled in St. Luke's, Queen Anne's County. His will, probated March 7, 1742 mentions minor son, Arthur and James Hynson, a daughter, Elizabeth Williamson, a wife, Rebecca Hynson, and a mother, Dorcas. One curious provision:—"Testator desires wife afsd. to have charge of child. Even though she remarries if she treat them fairly, otherwise they are to choose their guardians." A curious provision; makes one wonder if perhaps she were a second wife and not the mother of the children. Mrs. Holt lost no time; the following year she married the Reverend James Sterling.

See: Perry, IV: 314-318; Baldwin, VIII: 36; VIII: 207.

HOLT, JOSEPH is an indication how discipline might have been maintained had the politicians not prevented bishops from being introduced into this country. Even with the limited authority which they had, the commissaries did exercise some kind of discipline. Holt came to this country and was in Virginia from 1696 to 1701 when he was forced out by Commissary Blair. When Bray arrived in the colony he found that Holt had been placed in charge of both William & Mary and All Faith's Parishes in St. Mary's Co. Bray turned upon him the spotlight of public opinion and denounced his drunkenness and other faults, and Holt soon sailed for England. He appears for two years, 1712-14, as S.P.G. missionary in Barbadoes and then disappears from view. [illegible]

See: Perry, IV: 59; Goodwin, 279.

HOOPER, JOSEPH was S.P.G. missionary in the Bahamas for about a year in 1731. In 1732 he became rector of St. Paul's, Baltimore County. It was during his incumbency that a church was built. His will, dated July 8, 1739 (prob. August 8, 1739), mentions a son, Joseph, and a daughter, Mary, both minors, a wife, Sarah Shorter, and a sister, Sarah Hooper.

See: *HMPEC,* XI: 388; Baldwin, VIII: 48.

HOPKINSON, THOMAS received the bounty for Pennsylvania, October 3, 1773, although this appears to have been perhaps a second trip to England. He was distantly related to the Bishop of Worcester, but was a native American, graduating from the College of Philadelphia in the same class as Thomas Coombe and Bishop White. Although well connected in Pennsylvania, Dr. William Smith wrote that he was "only unhappy in his hesitation or manner of speech." Although well recommended by the Pennsylvania clergy, he seems never to have been appointed as an S.P.G. missionary. In 1784 he is found resident in Kingston Parish, Mathews Co., Va., and in 1788, May 26, he died at the residence of Dr. B. Fendall at Cedar Hall in Charles County, Maryland, aged between 30 and 40. It has not been ascertained that he officiated in Maryland. He does not appear in the lists of the post revolutionary conventions.

See: Fothergill, 34; Perry, IV: 453, 461 ff; Goodwin, 279, *Md. Gaz.,* June 19, 1788.

HOTCHKIS, RICHARD received the bounty for Maryland, December 30, 1720, but has not been found in Maryland.

HOUSTON, JAMES (JOHN) was licensed to Maryland, September 21, 1747 and received the bounty, November 17, 1747; no further notice.

2 Wills—Worcester, 1761 & 1772, Lib. 38 f. 536, Lib. 31, f. 468.

See also HOUSTON, JOHN WILLS, Worcester, 1768 & 1777, Lib. 36, f. 377; Lib. 41, f. 332.

See: *Fulham Ms;* Fothergill, 34.

HOWARD, SAMUEL (JOHN) was licensed to Maryland May 2, 1765, and was recommended for a parish to Governor Sharpe by C. Calvert on July 3, 1765. He was appointed probationer in All Faith's, St. Mary's Co., November 11, 1765, his induction being held up by the lack of stamped paper. The following year he was appointed probationer in Christ Church, Kent Island and remained such until his induction into the same parish, April 25, 1768; he was succeeded the next year by John Patterson.

See: Perry, IV: 337; *Md. Arch.,* XXXI: 563; *Md. Arch.,* XIV: 241; Emory, 142.

Account	Queen Anne	1771	Lib. 63, f. 287

HOWELLS, THOMAS signed for the bounty to Maryland, January 10, 1697/8 and became incumbent of both Great Choptank and Dorchester Parishes in Dorchester Co. In 1708 he resigned Dorchester but kept Great Choptank, and for some reason not mentioned came under the displeasure of

Commissary Wilkinson in 1720. In the Act of 1724 setting up county public schools he, like the rectors of other parishes, was made a member of the Board of visitors for the school in his county. His successor was appointed in 1728. Account of estate is dated 1728, Dorchester Co. (Lib. 9, f. 9.)

See: *HMPEC,* XVI: 333; Steiner, *Unpub Ms.,* 119; Perry, IV: 117, 217, 218, 129, 172.

HUETT, JOHN was born about 1640, the son of the Rev. John Huett of Pembrooke College, Cambridge and D.D., Oxon., minister of St. Gregory's by St. Paul's, London, a royalist divine who lost his head through support of an unsuccessful uprising in behalf of the Stuarts in 1658. His son, our Rev. John, is said to have received an annuity of £100 on behalf of his father's tragic end. Under the date of October 15, 1687 occurs, "Somerset Parish . . . The Reverend Mr. John Huett who hath been in the Country about 20 year." If so, he must have come to Maryland about 1677 but the first actual record of him officiating is in 1680/1 when he married Alexander Prise and Rebecca Thomas. The name is variously spelled, but he signed himself HUETT. Numerous references occur noting his official acts from 1680/1. It has been presumed that he first came to Somerset in deacon's orders for he is said to have been ordained "for Maryland" to the order of priests by the Bishop of London in 1682. In 1692 he was elected to the Assembly, but was considered disqualified by reason of being in Holy Orders; the Assembly then elected him chaplain at a salary of 3000 lb. Tob., so there appears to have been no personal animosity involved. He continued in this office through 1694. On March 28, 1698 Mrs. Rachel Hewitt petitioned the Assembly concerning arrearages in her late husband's salary from Stepney and Somerset parishes. Huett's marriage to Rachel Battian occurred after May, 1686 for on this date she witnessed a will signing her maiden name. Two daughters were born of this union; Ann married (1) Matthew Nutter who died in 1720 and (2) Alexander Leckie. Susanna married Joseph Johnson of Charles Co. His widow, Rachel, married Col. Nicholas Evans about 1700 and died in 1726. Huett died intestate but the inventory of his goods is dated June 24, 1698.

See: Torrence, 521; Will of John Evans, Reg. of Wills, Somerset Co.; Skirven, 41; *Md. Arch.,* XIX: 40, XXII: 113.

HUGHES, PHILIP came to this country as a chaplain in the 44th Regiment during the French and Indian War and was recommended to Governor Sharpe by General Gage. In 1767 he was probationer in Worcester Parish, Worcester Co. Then Governor Sharpe had trouble with the vesty of Coventry Parish who tried to insist on the right of nomination. This was contrary to law, and after the Governor had sent several other men to the parish where they were not received, he appointed Hughes, believing that he would not be frightened by their threats, he having been a soldier. He, too, was opposed, not through any personal animosity but because he was the Governor's appointee, but he remained in Coventry parish until 1770, when the new Governor Eden appointed him to Chester Parish, Kent County. In 1773 he became rector of Great Choptank Parish, Dorchester County where he remained until 1777 when he was ejected for his refusal to take the oaths to the new state government.

See: Md. Arch., XIV: 480, 363, 498, 533, 562; *Peter's Papers*, VII: 12; Perry, IV: 336.

HULL (HALL), RICHARD received the bounty for Maryland March 7, 1693/4 and is found serving Christ Church, Calvert Co. in that year.
See: HMPEC; Skirven, 126.

HUMPHREYS, JOHN received the bounty as "schoolmaster, Philadelphia" on November 3, 1710, and is believed to be A.B., Dublin, 1708, A.M., 1711. Until 1725 he was S.P.G. missionary in Pennsylvania (Trinity, Oxford, 1711-13; Chester, including Concord and Marcus Hook, 1714-24). Upon resignation from the society he seems to have been probationer for a short time, 1724/5, at St. George's, Harford Co. and then was inducted into St. Anne's, Annapolis, February 11, 1725, where he remained until his death, July 8, 1739. On on the Vestry Record appears the following:

> "John Humphreys late Rector of this Parish was born in the City of Limerick in the province of Munster, Ireland and aged this year of grace 1739, 53 years, in which he died.
>
> His parents were persons of repute and figure, his Father being a Practitioner of Physic, eminent for his skill and practice, born in Lincolnshire in England, married to a daughter of the N. family of Roper.
>
> He lost his parents very early never having known his Father nor had he at the age of 12 years one relative living in the Kingdom, nor has he seen one since, except one Hoddilow half brother to his Father, a good Citizen of London by profession a Dry salter.
>
> He died in this Strange land among Friends who he hopes will say he did not displease them, nor offend by irregular or indecent living during sixteen years residence among them.
>
> He prays this may be recorded in the Church Register together with his induction."

His will, executed December 30, probated August 2, 1739, left his entire estate to his wife, Theodosia after the payment of a debt of £7 to Mrs. Green, wife of the printer of Annapolis, formerly an orphan child under his care.
See: Annapolis Vestry Record, July 4, 1727; Fothergill, 35; *Catalogue of Graduates, Dublin; MHM,* II: 133; Baldwin, VIII: 38.

Will	Anne Arundel Co.	1739	Box H, f. 130
Test. Papers	" " "	1739	Box 41, f. 47

HUMPHREYS, JOHN signed for bounty to Maryland, March 28, 1694; matriculated, Oxford, Christ Church, 1687, aged 19. No further notice in Maryland.
See: HMPEC, December, 1947, 333.

HUNTER, HENRY received the bounty for Maryland, October 10, 1738 and on February 19, 1738/9 became incumbent of Christ Church, Kent Island; died within a year, leaving his estate to a brother, Samuel.
See: Fothergill, 35; Emory, 140.

Orig. Will	Queen Anne's Co.	1739	Box 6, f. 32
Ad. Papers	" " "	1739/40	No. 241

HUNTER, SAMUEL received the bounty for Maryland, July 19, 1744, and succeeded John Bradford in Christ Church, Kent Island. (Bradford resigned November 20, 1744). On December 11, 1746, Governor Bladen appointed him to All Saints, Frederick where as yet no church had been built. Helfenstein gives his death as October 16, 1758 at 3 A.M., but the *Maryland Gazette* for October 12, 1758 says he died "last week." His widow, Ann, married James Holmes, May 11, 1761.

See: Fothergill, 35; Emory, 140; Helfenstein, 6; *MHM,* III: 259; *Md. Gaz.,* Oct. 12, 1758.

IRWYN (ERVIN, IRVINE), GEORGE received the bounty for Maryland August 24, 1716, and held St. John's, Baltimore County and St. George's, Harford (then Baltimore) County in plurality, 1716-1718. In 1718 Evan Evans was appointed to St. George's; inasmuch as the parochial records for St. John's begin with the appointment of the Rev. William Cawthren in 1735 it has not been determined how long Irwyn remained there.

See: Fothergill, 36; Perry, IV: 93, 111; *St. John's Ves. Rec.*

JACKSON, JAMES is presumably Dublin, A.B., 1719, A.M., 1721, and received the bounty as "schoolmaster, Maryland" on March 19, 1725/6, but no notice of him has been found in Maryland.

See: Fothergill, 36; *Cat. Grads., Dublin.*

JAMES, RICHARD is said to have been the first clergyman to have held services of the Church of England in Maryland. Coming from Hampton, Virginia, he had matriculated at St. Mary's Hall, Oxford, June 18, 1610, aged 18; B.A., 1613-14. M.A., 1618, in Virginia by 1628. As minister at Claiborne's Kent Island establishment he received £60 sterling from 1631 until the spring of 1637 when he returned to England with Claiborne and there died at the home of his old Patron, Sir Robert Cotton.

See: Goodwin, 281; Wroth; Skirven, 21; Emory, 135; Scharf, 179; Perry, *Am. Ep. Ch.,* I: 129.

JEFFRIES, THOMAS signed for the bounty for Maryland, January 11, 1697/8.

See: Fothergill, 36; *HMPEC,* XVI: 345.

JENNINGS, HENRY signed for the bounty March 28, 1704/5, licensed to Maryland. From 1706 to 1714 he was incumbent in William & Mary Parish, St. Mary's Co. and also served All Faith's, St. Mary's Co. 1707-09. The inventory of his estate is dated November, 1716.

See: *HMPEC,* XVI: 333; Weis, *CCMSC,* 104, 20; Baldwin, VIII: 188; *Inventory & Accounts, St. Mary's Co.,* Lib. 38B, fol. 107.

JENNINGS, JOSEPH was the first rector of All Saints', Frederick County, Nov. 23, 1742. In 1746 he was charged by the sheriff with 1 1/2 years absence. The Reverend Samuel Hunter was appointed successor on December 11, 1746, and the inventory of his estate is dated May 20, 1748.

See: Helfenstein, *Hist. All Saints; Inventory & Accounts,* P. Geo. Co., 1748, Lib. 37, fol. 121.

JOHNSTON, THOMAS received bounty for Maryland, June 25, 1751. In 1758 he was curate for George Murdock but was dismissed; although he obtained the sympathies of the vestry, he was nevertheless succeeded the following year by Clement Brooke.

See: Fothergill, 37; Allen *MS;* Weis, 78-9.

JONES, HUGH. Three men of this name were ministers in colonial Maryland and they have been confused by nearly every previous writer on the subject. After very careful analysis the following seems to be true:

HUGH JONES (1) Signed for the bounty December 27, 1695, and is found in documentary evidence to have been in Maryland at least by May 18, 1696. In Bray's *Visitation Articles,* 1700, he is listed as rector of Christ Church, Calvert Co., and under this title he wrote his will, dated January 3, 1701, and his effects were turned over to his brother by September 27, 1702. Two brothers, Rev. Richard and John, a teacher, lived in Wales.

HUGH JONES (2) Signed for the bounty February 23, 1700/01, and he too became incumbent of Christ Church, Calvert Co. and died in 1702. His will, also admitted to probate, also mentions the fact that he is minister of Christ Church, is dated July 25, 1702.

HUGH JONES (3) Licensed to Virginia, September 3, 1716, and signed for the bounty September 13, 1716. He became instructor in mathematics at William & Mary College in 1717 and was active in Virginia ecclesiastical circles in opposition to Commissary Blair. In 1721 he returned to England for a visit, and signed anew for the bounty to Virginia, September 18, 1724, to become minister of St. Stephen's Parish, King & Queen Co., Virginia. In 1726 he moved to William & Mary Parish, Charles Co., Maryland and remained there until 1731, serving for a time also as curate in All Faiths, St. Mary's Co. Between September and October, 1731, he moved to St. Stephen's, Cecil Co. and was active on the commission to settle the Maryland-Delaware-Pennsylvania boundary dispute. Here he remained until his death, September 18, 1760, aged 70 not 91 as has been supposed by the followers of older writers.

See: There is only one satisfactory work dealing with these men. The Rev. Herbert Leswing in a thesis for the degree of Master of Theology, written under the direction of Dr. Nelson Rightmyer at The Divinity School, Philadelphia, discusses all the sources and problems in the puzzle of the three Hugh Jones. Copies are to be found in the Divinity School Library and the library of the Maryland Historical Society. See also Richard L. Morton's edition of Jones's *Present State of Virginia,* (U. of N. C. Press, 1956).

JONES, JOHN. Under the date of May 29, 1751 Henry Addison wrote of him, "He is a Jesus Man, & has been some years in the Navy without having contracted any of its vices, & is I really think a very honest fellow. He was some months with Mr. Hugh Jones, formerly of your college, as a Curate, & behaved so as to gain the Favour & affection of everybody. He is well recommended from Philadelphia by Persons of the first note there, such as Messrs. Allen, Peters & Dr. Jenny the Commissary." . . . "no vacancy in Maryland, so Addison recommends him to Virginia and if nothing offers there he will employ him for a month on his return." " . . . I am upon the Brink of being married to my dear Mrs. Knight, & must go & spend some time at her House in Cecil County." Jones seems then to have succeeded in becoming minister of Augusta Parish, Augusta Co., Virginia.

See: MS in Md. Dioc. Lib.

KEENE, SAMUEL was ordained deacon, September 21, and priest, September 29, 1760, by the Bishop of Rochester and licensed to Maryland, September 30. On March 30, 1762 he was inducted into St. Anne's ,Annapolis and on the List of Bachelors of July 13, 1762 his name is found. The last mention of his name in the Annapolis vestry records is July 11, 1763; he is then found as curate in St. Paul's, Queen Anne's Co. On December 18, 1766 he was made a visitor of the Queen Anne's Co. school, and by 1767 he was rector of St. Luke's, Queen Anne's Co. On February 24, 1775 John Andrews was chosen in his place as a visitor of the Queen Anne's Co. school on the ground that Keene no longer resided in the county. Secondary sources which are not in agreement give him various positions in Kent, and Queen Anne's Co. thereafter, but the next contemporary evidence seems to be the Declaration of Rights signed by the Episcopal clergy on August 13, 1783 where he is listed as rector of Dorchester Parish, Dorchester Co. Thereafter he was in St. Luke's, Queen Anne's Co. (1791) and St. Michael's, Talbot Co. (1805). Active in the reorganization of the church, he held a variety of offices and died in 1810, aged 76.

See: Clement A; Perry, IV: 337; Perry, *Historical Notes,* 395 ff; *HMPEC,* IX: 345; Merritt, 18; *MHM,* X: 38; Every, 253.

KEITH, ROBERT, signed for bounty, April 25, 1701 for Maryland. All Hallows, Worcester, and Coventy, Somerset, 1703-07.

KNIBLE, ____________. Signed for bounty for Maryland, December 27, 1695.

See: HMPEC, XVI: 345.

LAKE, CHARLES was incumbent of St. Anne's, Annapolis from October 7, 1740 to September 6, 1743 and incumbent of St. James, Herring Creek from February 23, 1749 until his death, 1763. He kept a school.

See: Allen, *Hist. Not.,* 62; Gambrel, 223, 235; *MHM,* III: 259.

LANG, JOHN received the bounty for Virginia June 4, 1725 and was for two years minister of St. Peter's, New Kent Co., Virginia. In 1736 he is found as incumbent in St. James, Herring Creek, but he seems to have served as curate for several years under the former rector, Peter Tustian. On August 27, 1729 he had been elected visitor of Queen Anne's Co. school in place of Charles Wilkinson, "lately deceased," so that he was rector of St. Luke's, Queen Anne's Co. at least by that time. On July 22, 1734 James Earle was elected visitor of the school "in place of Rev. John Lang, lately removed out of the county." In St. James he seems to have had considerable difficulty with the vestry over financial matters, even two months after his death, which occurred on September 26, 1748, the vestry was demanding rent for the glebe from Mrs. Lang.

See: Fothergill, 40; Emory, 241; Perry, IV: 296; Gambrill, 188 ff.

LAUDER (LANDER, LAWDER, LOWDER), FRANCIS was a Scot and a relative of the Rev. John Urquahart of All Faiths, St. Mary's Co. There were several vestrymen of this name in St. Andrew's, St. Mary's Co. at this time. He signed for the bounty for Maryland, November 24, 1761, and by September 12, 1762 Governor Sharpe had appointed him probationer in St. Andrew's, St. Mary's Co., a parish adjoining that of his relative. Sharpe recommended Lauder to Lord Baltimore as being worthy of a parish prior to March 1, 1763. On May 3, 1763 he appeared for the first time in St. Andrew's Parish, St. Mary's Co. as probationer and on April 23, 1764 he appeared and took the required oaths as rector, having been appointed March 9, 1764. He appears in the Vestry Record of St. Andrew's for the last time on August 1, 1765 and went to Christ Church, Calvert County thereafter. At least by 1767 he had become rector of All Saints, Calvert Co. How long he remained in the parish has not been determined, but he was there as late as May 7, 1772. In Allen's reprint of the preliminary convention of August 13, 1783 he is listed as living in Calvert Co., but Benjamin Sebastian is listed as rector. Because of his burial in the old churchyard of All Saints, Frederick Co. Helfenstein presumes that he was rector of that parish at the time of his death, 1785, but no other evidence seems to support that view. His will, proved May 25, 1785 mentions a wife, Mary, a son, George, resident in Georgia, and a son, Francis, not yet 20.

See: Fothergill, 40; *Vestry Record Christ Church, Calvert Co.,* 53; Helfenstein, 26; Perry, IV: 336; *Md. Gaz.,* Apr. 22, 1773; *Ves. Rec. St. Andrew's Parish,* St. Mary's County; *Md. Arch.,* XIV: 368; XXXI: 534.

LEACH, JOHN is found in Talbot Co. 1692-96, and he also officiated in Kent Co., Delaware from time to time.

See: Weis, *CCMSC,* 86; Skirven, *Unpub. Ms.,* 119; Rightmyer, *"The Episcopal Church in Delaware"* in Read, H. C. (ed.), *History of Delaware* (1948).

LENDRUM, ANDREW was possibly A.B., Dublin, 1739 and was inducted into St. Anne's, Annapolis, April 4, 1749 and resigned September 25, 1749 to become incumbent of St. George's, Baltimore (Harford) Co. where he continued until his death in 1769. Opinions differ concerning him. Governor Sharpe wrote, "said to be not only an habitual drunkard but also to live in Adultery." The Rev. Thomas Cradock, however, in a sermon of 1753, mentioned him as a very worthy minister.

See: Md. Arch., XIV: 480, 507; LXI: lxx; *Dublin Cat. Grads.;* Allen, *Hist. Not.,* 66; *St. Anne's Ves. Rec., MHM,* IX: 166.

LENDRUM, THOMAS was ordained by the Bishop of Limerick and received the bounty, February 2, 1773, for Maryland. On the 26 of May he was inducted into Christ Church, Queen Anne's Co. and on January 10, 1775 he was inducted into St. Anne's, Annapolis. The last mention of him in this parish is November 5, 1776.

See: Ves. Rec. St. Anne's; Fulham Ms, 1851; Emory, 143.

LENE, ____________ signed for bounty for Maryland, December 27, 1695.

See: HMPEC, XVI: 345; Fothergill, 40.

LILLISTON (LILLINGSTONE) JOHN was the first minister of St. Paul's, Talbot Co. (Queen Anne) and had been in this country for some years prior to the Establishment. Certainly officiating by January 21, 1681, he acknowledged receipt of the bounty in 1689 "wither I am going chaplain" which leads some to think that he returned to England for a time. At the time of an English victory over the French in 1692 he was hailed into court "for prolonged and aggravated drunken carousing" but when the reason for the celebration became apparent he was dismissed of the charge. In a letter of October 20, 1704 (?) John Talbot recommended him to Keith as a candidate for Suffragan Bishop. "Mr. John Lillingston designs it seems to go for England next year, he seems to be ye fitest pson that America affords for ye Office of a Suffragan & several Persons both of ye Laity & Clergy have wished he were ye man, & if my Ld of London thought fit to authorize him several of ye Clergy both of this Province & of Maryland have said they would pay their Tenths unto him, as my Lord of London's Viceregent, whereby the Bp of America might have as honorable Provision as some in Europe." Lilliston died April 17, 1709; his will, executed April 13, 1709, was probated May 23 and mentions daughters, Mary, Frances, Jean Mary (sic) and Frances, and sons, George and Carpender, and a granddaughter, Mary of George. Although he seems to have extensive land holdings the children were not well off financially and the Assembly, upon petition, granted them his full salary for the year 1709.

See: Bray's *Visitation; Md. Arch.*, XIX: 174, 176; XIX: 208; *St. Paul's Ves. Rec.;* Baldwin, III: 154; SPG, A Ser., II, No. XXIII.

LOVE, DAVID received the bounty for Maryland April 12, 1764 after having been recommended for ordination to the Archbishop of Canterbury by Lord Baltimore and having been ordained in the archbishop's chapel at Lambeth. Governor Sharpe was impressed by his appearance but "I wish he may preach as well as he looks and pronounce English a little better than the Generality of our Scotch Clergymen who hold at present so many of the Benefices in the Province that near half the Inhabitants have some Room for complaint that they are obliged to pay their Minister for preaching to them in an unknown Tongue. It would be well, therefore, if you could now send us in a few from the English Universities since the Inhabitants do not seem fond of educating their Children for the Church." The following year, 1765, Love was inducted into All Hallows, Anne Arundel Co., and in 1774 moved into the rebuilt glebe house. His older brother was captain of the ship on which Sharpe left the province in 1773. Unable to take the oaths, he was permitted to depart. On May 31, 1780 the Journal of the State Council of Maryland records, "The Revd. Mr. David Love is Recommended to his Excellency Genl. Washington . . . for his License to go into the City of New York for the purpose of obtaining Passage to Great Britain. The said Mr. Love is not to return to this State . . . without the Leave of the Governor and Council."

See: HMPEC, XIX: 355; Fothergill, 41; *Md. Arch.,* XXXI: 549; XIV: 166; XLIII: 186; Perry, IV: 336; *HMPEC,* XIX: 362; XIX: 356.

MAC CALLUM, NEVIL (NEILL) received the bounty for Virginia, September 11, 1735 and was reported by Commissary Blair to have arrived prior to June 18, 1735. From 1741 until 1772 he was rector of Dorchester Parish, but in June, 1768 Governor Sharpe wrote of him, "The truth is that there are among the clergy of this Province some very immoral men, in particular a Mr. McCullum (sic) in Dorchester County who by reason of his Sottishness has for many years been absolutely unable to officiate in the Church or to discharge any part of his duty." On May 19, 1768 the following notice appeared in the *Maryland Gazette,* "Wanted—in Dorchester Parish, in Dorchester County a curate. Anyone properly qualified, will meet with good encouragement, by applying to Vestry of said Parish. Signed per order Roger Jones, Register."

See: Fothergill, 42; *Md. Arch.,* XIV: 50, 480, 507; LXI: lxx; Perry, IV: 336; *Md. Gazette,* May 19, 1768.

MAC CLENACHEN, WILLIAM was born in Ireland, 1714, and received his A.B. Edinburgh, 1730. He came as a Presbyterian minister to New England in 1734, and was minister at Georgetown, Maine; Portland, and Blandford, Massachusetts. And as a Congregational minister was at Chelsea, Massachusetts. Conforming to the Church, he was ordained by the Bishop of London, 1755, and became the S.P.G. missionary in Massachusetts, 1756-58. In October, 1765 he became incumbent of Worcester Parish where he died 8/3/1766 (so the record reads).

See: Weis, 131; Fothergill, 42; Brumbaugh, II: 585.

MC CORMICK, ROBERT received the bounty for Maryland, April 25, 1775.

See: Fothergill, 42.

MC GILL, JAMES was licensed to Maryland, March 28, 1727/8 and received the bounty, April 11, 1728. For a short time he served as probationer in the newly formed Queen Caroline Parish, Howard Co., and on May fifth, 1730 he informed the vestry of his willingness to be appointed incumbent if the vestry approved. On May 13, 1730 he was so appointed. On October 8, 1730 he married Sarah Hilleray, eldest daughter of Thomas Hilleray of Prince George's Co., Rev. Jacob Henderson officiating. Strangely the vestry meeting of the second Tuesday of July, 1763 is the last meeting at which McGill is mentioned as attending until March 20, 1775. On September 29, 1752 Alexander Adams (q.v.) recommended him as Commissary for the Western Shore as being the best representative of the "old clergy." His son, James, aet. 25, a physician, died at Joppa October 20, 1756, and he himself died December 26, 1779, aged 78, leaving a widow, a son, and five daughters. Thomas Bacon (q.v.) said that he read badly. Sprague includes an article on him by Allen which says that he inherited the title of Viscount of Oxford and Lord Mcgill of Cowsland but that he refused to return to England and take up the title. *Burke's Peerage* lists a Robert Macgill, Lord Oxford, who died December 8, 1706 without issue. Since that time the title has remained dormant.

See: Perry, IV: 336, 328; Fothergill, 42; Sprague, 309 ff; *MHM,* III: 259, 366; *Md. Gazette,* Nov. 11, 1756; *Burke's Peerage; Vestry Record; MS,* Queen Caroline Parish.

MACHONCHI, WILLIAM, a Scot, received the bounty for Maryland, October 10, 1710, was appointed in plurality to Port Tobacco and Durham Parishes, Charles Co., and remained until 1741. His will, executed February 2, 1741, was probated February 25; he left over 1200 A. in various plots to nephews, his personality to Sarah Douglas and the vestries of Port Tobacco and Durham Parishes. His wife, Mary, was made executrix and was given life interest in all real and personal property.

See: Perry, IV: 77, 94, 106, 119-120, 130, 209-11; Fothergill, 43; Baldwin, VIII: 166.

MC KINNON (MC KENNON, MC HINNON), DANIEL was master of the Queen Anne's County School, February 11, 1760 to July 28, 1762, then was ordained by the Bishop of London, December 22, 1768 (on the same day as Jeremiah Berry) and received the bounty for Maryland, January 19, 1769. In the same year he became curate to B. Allen at All Saints, Frederick. In January, 1775 he went to St. Margaret's Westminster Parish as successor to Joseph Messenger who was appointed June 23, 1774. In 1776 he left for England, but died on passage, leaving a family here. The Rev. Dr. Walker and his brother, E. Tabb Walker of Virginia are included in his descendants.

See: Emory, 253; *Allen Ms;* Fothergill, 42; Helfenstein, 21; Perry, IV: 345.

MACKNOE, ROBERT received the bounty for Virginia, July 1, 1709, and for Maryland, March 27, 1716.

See: Fothergill, 43.

MACKLAMBURG, SAMUEL received the bounty for Maryland, February 26, 1711.

See: Fothergill, 43.

MC PHERSON, JOHN is first noticed on the Bachelors' Returns of 1750. He signed for the bounty, April 18, 1751 after having been licensed the previous day. On December 10, 1753 Governor Sharpe informed Lord Baltimore that several parishes were vacant and that McPherson, among others, was available for appointment. Sharpe received permission, dated April 17, 1754, to induct Mc Pherson into a living worth 30,000 lb. Tob., but he had not yet received such an appointment by June 29, 1755, nor by September 9. However, on November 1, 1756, Sharpe wrote that he had presented McPherson to William & Mary Parish, Charles Co. on the death of Claggett. Soon he found himself imprisoned in the Charles Co. jail as a debtor, and in the session of 1768 he petitioned the Assembly for relief. It must have been a hard year for in that same session 119 debtors petitioned for relief and enabling acts were passed in favor of 108 of these. In the case of McPherson, a committee of five with John Hanson as chairman was appointed to examine the matter. They reported that there was no hope of him extricating himself without legislative relief. His income as rector was 26,000 lb. Tob., the glebe rented for £10 p.a., he had the income from 13 or 14 working slaves belonging to the glebe, and also an interest in the Cudbear Works in Scotland, the income from which was unknown to the committee. With McPherson's approval, all of his income was assigned to trustees for the benefit of his creditors and an act was so drawn and passed. He was allowed his wearing apparel, his library, and 11,000 lb. Tob. upon which to live. He remained at William & Mary Parish until his death in 1785 and was buried in the churchyard. His financial difficulties apparently did not hurt his reputation for in 1784 he was asked to preach the Convention Sermon, and in 1785 he was awarded the D.D. from Washington College.

See: Perry, IV: 336; Fothergill, 43; *Md. Arch.*, VI: 15, 50, 236-7, 505; LXI: lxxi, lxxvii.

MC QUEEN, GEORGE signed for the bounty for Maryland, June 23, 1702 after having been driven from Scotland by the Presbyterian persecution. He received some assistance from the S.P.G. in 1703.

See: Fothergill, 43; Pascoe, 851.

MADDOX, ROBERT (and a variety of spellings) was officiating in Somerset Co. about 1670. Torrence (p. 124-5) states he has been claimed as Church of England, but there is no evidence that such was the case.

MAGOWAN, WALTER received the bounty for Virginia June 30, 1768, but seems to have served St. James, Herring Creek without having gone to Virginia. After a probationary period he was appointed to this parish on June 21, 1769 much to the disappointment of Jonathon Boucher, " . . . is a raw Scotchman, whom I alone got recommended & into orders. He seem'd modest, w'c is so rare a Virtue in people of his Country, that I was pleas'd w'th ye Man, Yet He, you find, has artfully got ye very Parish I have so long had my Eye upon, almost ye only one I really s'h have liked in ye Province. Is not this vexatious and mortifying?" On the Declaration of Independence he took the Oath of Fidelity and was not disturbed in his parish, and also took over the charge of All Saints, Calvert Co. Judging from the large number of marriages he performed, he was the only minister within a large circuit. He died in 1784.

See: Gambrill, 260; Boucher's *American Loyalist,* 56; *MHM,* VIII: 39; Fothergill, 43; *Ves. Rec.* both Christ Church, Calvert and St. James, Herring Creek.

MALCOLM, ALEXANDER received the bounty April 3, 1740 after having served as a schoolmaster in New York and was S.P.G. missionary at St. Michael's, Marblehead, Massachusetts, 1740-1749. It was while he was at Marblehead that he was visited by Dr. Alexander Hamilton of Annapolis, July 29, 1744. "He showed me some pritty (sic) pieces of musick and played some tunes on the flute and violin. He is author of a very good book upon musick which shows his judgement and knowledge in that part of science." Presumably Dr. Hamilton had a hand in his appointment to St. Anne's, Annapolis, September 26, 1749, the same day on which Andrew Lendrum resigned. When Malcolm applied to Governor Sharpe for the vacancy in Dorchester, the governor wrote to Lord Baltimore, October 6, 1753 . . . "Mr. Malcolm has lived in this town as rector several years in good esteem, is now growing old & having a large family is very worthy of his Ldp's favour." He inducted him into St. Paul's, Queen Anne's Co. On February 1, 1755 he became Master of the Queen Anne's Co. school where he soon failed to give satisfaction; by August the Visitors were complaining of the small number of pupils and of Quinton Malcolm whom the Master had permitted to teach dancing in the school two days a week. On May 25, 1758 matters had become so bad that there was but one pupil and Malcolm refused to resign, so the Visitors removed his things and nailed up the doors and windows. A vacancy occurred on the board of visitors and on February 11, 1760 they elected Malcolm to the board, but he refused to accept the election until they settled the account for his work in the school. Whether or not this matter was settled before his death, June 15, 1763, has not been determined.

See: Fothergill, 43; Pascoe, 853; Bridenbaugh, 118; *St. Anne's Ves. Rec.; MHM,* III: 259; Emory, 252; *Md. Arch.,* VI: 9, 53 ff.

MARRIOTT, JOHN seems never to have had a parish in Maryland, but did live in St. Anne's Parish, near the head of the Severn, and died in 1789.

See: Allen's *Md. Clergy,* 15.

MARSDEN, RICHARD received the bounty for Maryland, September 18, 1700, and was reader in St. Michael's, Talbot at the time of Bray's *Visitation* in 1700, but is not known to have been inducted. From there he went on to South Carolina, and later lived in the Cape Fear region of North Carolina. Although he applied several times, he was never appointed by the S.P.G., and died about 1742.

See: Bray's *Visitation;* Fothergill, 44; Pennington, *Church of England in North Carolina.*

MARSHALL, THOMAS (SAMUEL) signed for the bounty for Maryland, January 11, 1697/8, and served in Charleston, S. C. Is not known to have served in Maryland.

See: Fothergill, 44; Tiffany, 225; McConnell, 84.

MASSEY, LEIGH received the bounty November 1, 1722. He was the son of James Massey of Oxmanton, near Dublin, and graduated A.B., Oxon., 1721/22. He became incumbent of William & Mary Parish, St. Mary's Co., in 1723 and remained until his death. His tombstone reads, "Near this place lyes inter'd the Revd. Mr. Leigh Massey. He was educated at Oxford, Rector of this Parish, the darling of his Flock and Beloved by all who knew him. He died January 10, 1732/3; Aged 29." 39?

See: Perry, IV: 130; Fothergill, 44; Baldwin, VII: 16.

MATHER, JOSEPH was presumably an American for Sharpe and Tasker recommended him for Holy Orders, October 23, 1759. He was licensed December 29, 1760, received the bounty, January 8, 1761, and succeeded Hugh Jones in Augustine Parish, Cecil Co. where he remained until 1774 and was succeeded by Philip Reading.

See: Md. Arch., XXXI; 518; *Fulham MS.;* Fothergill, 44; Perry, IV: 337.

MAYNADIER, DANIEL was reputed to be of an Huguenot family from Languedoc. Receiving the bounty for Narragansett, 13 November, 1711, he served St. Margaret's Westminster, Anne Arundel Co., 1712-1714, and then was inducted into St. Peter's Parish, Talbot Co. where he remained until his death in 1745. In 1722 he was described as "a Whig of first rank, and reputed a good liver, but a horrid preacher." Sprague mistakenly calls him Samuel.

See: Perry, IV: 77, 91, 129, 241, 264, 268, 295, 303, 305, 339; *MHM,* VI: 217; Sprague, 118; Fothergill, 45; Baldwin, VIII: 94.

MAYNADIER, DANIEL JR. son of above. Licensed to Maryland, December 29, 1760 and served as probationer in St. John's Parish, Queen Anne's Co. until September 12, 1762 or thereabouts when he removed to All Hallows, Anne Arundel Co. The Rev. Thomas Airey died October 25, 1765 and

Maynadier succeeded him in Great Choptank Parish, Dorchester Co. where he remained until his death, December 30, 1772, at his home near Cambridge.

See: Perry, IV: 337; *Md. Gazette,* January 21, 1773; *Md. Arch.,* XIV: 68; XXXI: 532.

MESSENGER, JOSEPH received the bounty for Virginia, May 19, 1772, and served in Stafford Co. from May 7, 1772. On March 15, 1775 he was inducted into St. Andrew's Parish, St. Mary's Co. on the basis of an appointment by Gov. Eden dated January 20, 1775. On September 8 he appeared at the vestry meetings for the last time until March 27, 1780, although purely formal annual meetings for the purpose of electing officers were held once a year with the exception of 1778. On March 22, 1780 he was hired by the vestry of St. Andrew's for one year and on April 30, 1781 he was hired for five years and ordered to make the necessary changes in the state prayers, but by July 24, 1784 he complained to the vestry that the subscribers to his support were failing to pay. The following year he agreed to officiate once a fortnight on a week day with sermon in return for the use of the glebe. About the middle of 1786 he became rector of St. John's Parish, Prince George's Co. and so continued until his death in 1810. He had three children: Mary, named after her mother, born January 14, 1776 and baptized, April 7, 1776; William and John Fearon, born November 25, 1777 and baptized November 26, 1777.

See: Fothergill, 45; Goodwin, 293; *Ves. Rec., St. Andrew's Parish.*

MILLAR, BENJAMIN, schoolmaster, signed for the bounty for Maryland, January 21, 1711/2.

See: Fothergill, 45.

MILNE, FRANCIS was ordained for Virginia but signed for the bounty for Maryland, October 27, 1707. Appears to have served all his ministry in Virginia.

See: Fothergill, 45; Goodwin, 293.

MITCHELL, GEORGE received the bounty for Maryland October 26, 1774; no notice of him serving in Maryland. By 1784 he organized a congregation at Fort Pitt.

See: Fothergill, 46; Perry, *History,* II: 24.

MONTGOMERY, JOHN received the bounty for Maryland August 16, 1770 and served in Worcester Parish until 1772, probably as a deacon for the *Annapolis Vestry Record* contains a record of his ordination by the Bishop of London on January 21, 1772 (3?). From 1772 until January 5, 1775 he was incumbent of St. Anne's. Meanwhile he had made an agreement with the vestry of Shrewsbury Parish that after he took office in that parish we would accept no other parish so long as the vestry paid him £100 Cur. extra, and he posted bond of £1000 to fulfill his agreement. The last mention of him in this parish is on November 11, 1777. He married Margaret Dulaney and followed that family in its Tory sympthies. Returning to England, their home in London was a center of hospitality for Maryland Loyalists.

See: Fothergill, 46; *Vestry Record, St. Anne's; Vestry Record, Shrewsbury Parish,; MHM,* XIV: 261.

MOORE, ____________ was in Charles County officiating as minister of the whole county, 1691-3.

MOORE, GEORGE was inducted into Christ Church, Kent Island on February 16, 1739/40; by 1741 the parish was vacant again.
See: Emory, 140.

MORRELL, NATHANIEL was in William & Mary Parish, Charles Co. in 1735, but all the early records of that parish have been destroyed. Commissary Henderson described him as "the most absolute sot in nature" in a letter to the Bishop of London, April 25, 1735. He came to Maryland, directed by Lord Baltimore, but without the Bishop of London's license.
See: Steiner, *Unpub Ms.,* 131.

MORGAN, SUTTON was A.B., University College, Oxford, 1716; A.M., Emmanuel College, 1720, director of the Welsh Charity School, St. Margaret's Westminster, London; vicar of Neverne, Pembrokeshire, 1720; rector of Kilgerran, Pembrokeshire, 1730, but he is not mentioned in American sources until 1735 or later although he signed for the bounty July 8, 1716. Dr. Alexander Hamilton's *Itinerarium* mentions him as curate to Thomas Chase in Baltimore.
See: Bridenbaugh, Gentleman's Progress, 53.

MORIEN, MOUSIER (Monsieur ?) is mentioned as incumbent of St. Paul's Parish, Calvert (now Prince George's) Co. with an income of £50, a poor parish, 1696.
See: Skirven, 128; Steiner, *Unpub. Ms.*

MORTHLAND, DAVID signed the bounty for Maryland, September 1, 1733, but went to Virginia instead.
See: Fothergill, 46; Goodwin, 295.

MULLETT, WILLIAM held services in Calvert Co. (which also included Prince George's Co.) in 1684.

MURDOCK, GEORGE had lived in Virginia as a "poor taylor" and was a married man with family prior to his ordination (deacon, February 20, 1724, in St. Paul's, London, Bishop Gibson; priest, February 29, Royal Chapel, St. James). No bounty date listed. From 1725 to 1727 he was minister of St. James' Parish, Goochland Co., Va., and in 1727 of King William Parish, Manakintown, Virginia. On December 29, 1726 he was appointed to Prince George Parish, Frederick and Prince George's Cos. In 1742 nearly 200 persons signed a petition asking for the creation of a new parish in Seneca and Monocacy, Prince George's Co., by reason of the age and incapacity of the minister, Murdock, "the present incumbent having notice thereof, and consenting thereto." In 1750 the vestry minutes record that he did not attend the meetings of the vestry "being very ancient and incapable of attending the vestry which he had not done near 9 years." He died February 17, 1761 after a ministry of 34 years.
See: Goodwin, 295; Stanley, Retro., 16; *HMPEC,* XVII: 215, 240; Helfenstein, 2-5; *Md. Arch.,* IX: 492.

MYLNE (MILNE), FRANCIS signed for the bounty for Maryland, November 3, 1707, but went to Virginia.

MYERS, JOHN was appointed to St. Anne's Parish, Annapolis, but it is doubtful that he ever actually officiated there. Governor Sharpe appointed him to St. Mary's Whitechapel, Dorchester Co. prior to October of that year because the Annapolis Parish was too poor to support a minister and he hoped to keep the parish vacant for a time so that the income could accumulate sufficiently to provide a house for the minister. Shortly after removing to St. Mary's Parish, September 24, 1754, his wife, Anne, died in childbirth, and Myers himself died six years later, February 21, 1760.

See: St. Anne's Vestry Record; Md. Gaz., October 3, 1754; February 28, 1760; *Md. Arch.,* VI: 54 ff; 374; IX: 369, 398.

NEILL, HUGH was licensed to Pennsylvania by the Bishop of London on March 26, 1750 and signed for the bounty May 2, 1750, but he was familiar with this section of the country for he had been a Presbyterian minister in New Jersey for a number of years. Appointed S.P.G. missionary to Dover, Delaware, he remained until 1758 when he was transferred to Oxford (now Philadelphia), Pennsylvania. Sprague is in error in attributing his death to October, 1766. Rather he was inducted into St. Paul's, Queen Anne's Co. on January 12, 1767, position which doubled his former income for in 1767 he is listed as receiving £209.9.7. The Vestry Records of this parish are blank from September 5, 1775 to June 11, 1779; Neill, however, found it impossible to take the oath of allegiance to the Maryland State and resided for a time during the war in Delaware where such oaths were not required. The first minutes of the reconstituted vestry on June 11, 1779 record that "the late Rector of this Parish, being now a Non-Juror, should 'not' be employed as a Reader . . . " and the vestry also refused to elect him rector the following year, June 5, 1780. He died early in 1782.

See: Perry, IV: 337; Fothergill, 47; Sprague, 158; Merritt, 20; *St. Paul's, Queen Anne's Co. Ves. Rec.;* Rightmyer, *Anglican Church in Delaware.*

NICHOLETT, CHARLES preached before the Lower House on April 16, 1669 and was rebuked by the Council for his too vigorous notice of political events.

See: Md. Arch., II: 159, 160.

NICHOLS, HENRY, son of the Rev. Jonathon Nichols, vicar of Llanblethian (Cowbridge), Glamorganshire, Wales. Jesus College, Oxford, A.B., 1701; A.M., 1715, fellow of Jesus College, 1702-1748. He was appointed first *resident* S.P.G. missionary to Pennsylvania, and settled in Chester. Signed for the bounty July 27, 1703. In 1708 he was appointed to St. Michael's Parish, Talbot Co. where he remained until his death, February 12, 1749. Contemporary accounts speak well of him . . . "his Life was exemplary, and Character unblameable, and well worthy of Imitation." He " . . . is very regular in his manner of life, and strict in the observation of the Rules of the Church." His tombstone, with an inscription written by himself, may be seen at St. Michael's.

See: MHM, XVII: 370-1; Baldwin, VIII: 137; Perry, IV: 319; *HMPEC,* XII: 242; Pascoe, 34, 840.

NIXON, WILLIAM appears first in Virginia in 1782 and in 1784 and 1785 he had a classical school in the then old St. Paul's Church, Baltimore. On August 22, 1785 he officiated at the marriage of John Spurrier and Anne Coales in Queen Caroline Parish. In 1787 he was in South Carolina and died in 1801.

See: Parish Reg., Queen Car. Par.; Allen's *Md. Clergy,* 16.

NOBBES, BENJAMIN signed for the bounty for Maryland January 11, 1697/8, but appears to have been at William & Mary Parish, St. Mary's Co. from 1696 until 1700.

See: Steiner, *Unpub. Ms.,* 117; Bray's *Visitation;* Fothergill, 48.

OGLE, HENRY signed for the bounty, April 5, 1705, and was incumbent of St. John's Baltimore Co., July 25, 1739—June, 1742 and of Port Tobacco and Durham Parishes, Charles Co., 1743-1750.

See: Vestry Records, St. John's, Baltimore Co. and Port Tobacco and Durham, Charles Co.

OWEN, ROBERT. Four listings are found for Owens in the bounty lists:

Owen,	____________	signed for Maryland, July 28, 1698.
Owen,	Robert	signed for Maryland, August 12, 1699.
Owen,	____________	signed for Maryland, August 31, 1699.
Owne,	Robert	signed for Maryland, September 13, 1705.

This last listing has the notation, "Was called home from Maryland upon hopes of an estate, but being disappointed, he is desirous to return to Maryland."

Apparently these are all the same man who was incumbent of St. Paul's, Calvert (Prince George's) Parish, 1700-1710 and who, after the death of Tubman in the adjoining parish of St. John Piscataway, officiated from June 25, 1701 to August 19, 1704 and again from May 7, 1709 to March 15, 1710 when John Frazer was appointed to that parish. John Talbot of Burlington described Owen as "a very honest man."

See: Fothergill, 48-49; *HMPEC,* XVI: 336; Bray's *Visitation.*

PARKES, HENRY was minister of Accomack Parish, Accomack Co., Va. when he was giving occasional services to the settlers in Somerset Co., Maryland. On June 15, 1678 he officiated at the marriage of Captain William Coulbourne and Anne Revell of Somerset Co.

See: Somerset Court Lib., IKL: Goodwin, 297.

PASMER, HENRY signed for the bounty for Maryland, January 11, 1697/8.

See: Fothergill, 49.

PATTERSON, JOHN signed for the bounty for Maryland, June 14, 1768, and served as curate in several Eastern Shore parishes. For a short time in 1772 he was in Worcester Parish and also in St. Paul's, Kent and Chester Parish. A strong Tory, he was taken into custody on September 6, 1777, kept in safe custody by the Sheriff of Baltimore Co., sent back to the Eastern Shore for trial, but when no definite proofs of disloyalty were proved against him, March 13, 1778, he was released a week later under a £1000 bond. He went to London and there testified in behalf of Thomas Robinson of Sussex Co., Delaware.

See: Fothergill, 49; *Delaware History,* IV: 1, 23; *Md. Arch.,* XVI: 374, 447, 535, 543.

PEAD, DUELL officiated in Anne Arundel Co., 1682-92, and preached before the Assembly October 14, 1683.

PEARSON, ―――――― signed for the bounty for Maryland as schoolmaster, October 10, 1710.
See: Fothergill, 49.

PHILLIPS, FRANCIS signed for the bounty for Maryland, December 10, 1711, but became a missionary of the S.P.G. and did not serve in Maryland.
See: Fothergill, 50; Weis, *CCNE;* Perry, *Pennsylvania;* Beardsley, I: 26.

PHILLIPS, THOMAS. At the age of eighteen he matriculated at All Souls College, Oxford, 1698, and on May 29, 1702 he signed for the bounty for the Leeward Islands where he remained at Basstene and St. Kitts for a number of years, probably until 1715. Returning to England, he again received the bounty, this time for Virginia, August 9, 1715, but seems to have served for a time in Newfoundland en route. Governor Spotswood settled him in the "parish of Potomack River" in 1716. There is no such parish, but probably Overwharton Parish is meant. There we find that he got into trouble and was tried for shooting a man; presumably he was acquitted. Christ Church, Kent Island was one of the poorer Maryland parishes and always had difficulty in keeping a parson. Once again it was vacant and Phillips was taken on as Reader and his behaviour was such that after a year he was inducted as rector, May 16, 1721. In 1726 the vestry wrote to the Bishop of London alleging various complaints against him; that he was inaccessible, that he did not visit the sick, that he seldom attended funerals unless he were to preach, that he would only accept communicants as sponsors in baptism, that he insisted on starting services on time, and that he had a convicted transported woman servant living with him. The curious mixture of offenses makes it difficult to determine how much is true. He remained until about 1731.
See: Fothergill, 50; Goodwin, 299; Weis, *CCMSC,* 32; Perry, IV: 129; Perry, IV: 213, 257; Rightmyer, in *MHM,* XLIV: 229.

PINGLE, HENRY signed for the bounty for Maryland, March 14, 1693/4.

PLATTS, CHRISTOPHER (probably same as PLATT, FRANCIS) signed for the bounty for Maryland, January 10, 1697/8, and became incumbent of King & Queen Parish, St. Mary's Co.
See: Fothergill, 50; *MHM,* XII: 118.

PORTER, JOHN signed for the bounty for Maryland, June 14, 1768, became incumbent of St. George's, Harford Co., 1769 and died the same year.
See: Fothergill, 50.

RAINSFORD (RAYNSFORD), GILES was born in Dublin and was graduated from Trinity College, Dublin, A.B., 1699; A.M., 1705. Ordained deacon by the Bishop of Down and priest by the Bishop of London, 1702, he signed the warrant for the bounty, June 22, 1702 and was licensed to Maryland. He does not appear in Maryland at that time, but by May, 1712 he had arrived at Albemarle, N. C. as S.P.G. missionary. By Lady Day, 1713 he is found in Nansemond Co., Va. where he was rector of the Lower Parish. He does not appear to have relinquished this title until 1716 although he returned to England in 1713. On September 3, 1716 he again received the bounty, again licensed to Maryland, but went to St. Anne's Parish, Essex County, Virginia. Here he became involved in the controversy between Governor Spotswood and Commissary Blair over the question of induction and was forced out of his parish by the Governor. He was living in Maryland by 1719 and was rector of St. Paul's, Prince George's Co. at least by 1722 where he remained until 1728. A bitter man, he maligned most of his brethren, and returned to England.

See: HMPEC, XVI: 337; Weis, *CCMSC,* 86; Cheshire, 63; Fothergill, 51; Brydon, 347-8, 359; Manross, 77; Perry, IV: 130.

RANNEY. See RENNY.

READ (PREADE), ROBERT was licensed to Virginia April 10, 1758 as Reed (No bounty listed under this name) and on April 12, 1758 received the bounty to Virginia as PREADE. (No license to Virginia under this name.) From 1760 to 1764 he officiated in St. John's Parish, King William Co., Virginia. In 1762 he refused the call to Petsworth Parish, Gloucester Co., Va. He was in Maryland by 1766, February 20, when he officiated at the marriage of Thomas Johnson and Anne Jennings, the daughter of the late Justice Jennings. In 1767 he was named probationer in Coventry Parish, Somerset Co., but the parishioners were at odds with the Governor concerning the right to induct and Read did not officiate for long. Apparently he was not inducted, but received temporary appointments and advertised in the *Maryland Gazette,* January 5, 1774 that he would open a boarding school to help his salary which had recently been reduced by the measures of the Assembly. On Easter Monday, 1777 he was appointed by the vestry of Annapolis to serve as their minister, but in the following year he was in St. Paul's, Kent Co., where he remained until 1778. In February, 1778 he was called by the vestry of Kingston Parish, Gloucester (now Matthews) Co., Va. to be their minister.

See: Md. Gaz., Feb. 20, 1766; *HMPEC,* XVIII: 178; Perry, IV: 336; *Annapolis Vestry Rec.* (*MHM,* X: 142); *Md. Arch.,* XIV: 480. (Sharpe Cor. III)

READ (REID), THOMAS was born in Matthews Co., Va., March 18, 1748, and was licensed to Maryland September 21, 1773 ,bounty date September 25). He became curate to Alexander Williamson and on Williamson's failure to take the oaths to the new Government after the Revolution, Reed took the oaths at the Montgomery Co. Court House on March 2, 1778 and continued to serve the parish until 1816. On October 14, 1779 he married Sarah, the daughter of Samuel Wade Magruder of Prince George's Parish, who had been born January 15, 1763. He died in 1838, aged ninety. Thomas Reed is sometimes confused with Robert Read who served Annapolis in 1777; this is a mistake; Prince George's was his only parish.

See: Allen's *Md. Clergy,* 13; Fothergill, 51; Weis, 78; Brumbaugh, II: 557; also I: 2.

READING, PHILIP was the son of the Rev. Philip Reading, librarian of Sion College, London, and was educated at Winchester School and University College, Oxford. He first came to Pennsylvania and remained for three years as tutor in a private family. Appointed catechist at Christ Church, Philadelphia on November 17, 1745 but the appointment was disapproved in London, probably because he was not in Holy Orders. Sailing for England, he was ordained there and was licensed to Pennsylvania, August 7, 1746 becoming S.P.G. missionary at Appoquinimy, (Middletown, Delaware) where he remained until his death in 1778. He is buried in St. Anne's Churchyard. St. Augustine's Parish, Cecil Co. adjoined the Appoquinimy Mission and was too small and sparsely inhabited to support a minister. In 1774 Reading was therefore inducted into St. Augustine's and remained there until his death. The parish was then vacant until 1781.

See: Rightmyer, *Anglican Church in Delaware,* 39 ff; Weis, 22; Fothergill, 52.

RENNEY (RANNEY), ROBERT was licensed for Virginia, August 25, 1759 but did not sign for the bounty until July 11, 1764. On October 25, 1765 he was licensed to serve as curate in St. Andrew's Parish, St. Mary's Co. and the vestry record shows that at the meeting of September 8, 1766 he was recognized as vestryman. The presumption would, therefore, be that he had been inducted; in the *List of 1767,* however, he is still recognized as curate or probationer. Possibly the vestry gave him all the privileges of incumbent even though he was not officially inducted as yet. In the latter part of that year he was inducted into St. Margaret's Westminster, and from November, 1773 until his death on May 23, 1774 he was in extremely bad health.

See: Vestry Record, St. Andrew's, St. Mary's Co.; Md. Gaz., June 23, 1774; Fothergill, 52; *Brit. Mus. Add. MSS,* 15489: 231-234, LC Transc.

ROBERTSON, JAMES (also ROBINSON, THOMAS) was licensed to Virginia, January 5, 1717/8 and was minister of Westover Parish, Charles City County, 1718-21. In 1720 he was tried for his Jacobite speeches and in 1721 he came to Maryland to become incumbent of Coventry Parish, Somerset Co., where he remained until 1730. Inasmuch as the parish records previous to 1738 are missing, little is known of Robertson.

See: Weis, 35; Fothergill, 52; Goodwin, 302; Perry, IV: 129.

ROSS, AENEAS, son of the Rev. George Ross, was born at New Castle, Delaware September 17, 1716 and became S.P.G. missionary at Oxford and Whitemarsh, Pennsylvania, 1742-57. He next served New Castle, 1757 until his death in 1782. During part of that time he assisted in St. Mary Anne's Parish, Cecil Co.

See: Rightmyer, *Anglican Church in Delaware,* 22 ff.

ROSS, GEORGE, signed for the bounty April 17, 1705, licensed for New Jersey. Born in Balblair, Rosshire, Scotland, he was A.M., Edinburgh, 1700 and was appointed S.P.G. missionary to New Castle, Delaware where he remained with one or two short exceptions until his death in 1754. From at least 1722 until 1732 he was also incumbent in North Elk (later St. Mary Anne) Parish, Cecil Co.

See: Rightmyer, *Anglican Church in Delaware,* 7 ff.

ROSSE, JOHN was licensed to Maryland September 22, 1754 (bounty, October 10) after having been recommended to Governor Sharpe by Lord Baltimore on April 12, and on March 13, 1755 he was inducted into All Hallows, Worcester Co. In 1766 Governor Sharpe had difficulties with Coventry Parish because the parishioners refused to accept his appointment to the vacancy and insisted on their right to elect their own parson. Because Rosse had been chaplain to a regiment, Governor Sharpe thought Rosse would not be intimidated by the parishioners' threats and offered the vacancy to Rosse who refused it on the grounds that he would rather live in peace at a smaller income in All Hallows Parish than to engage in bitterness in a more lucrative parish. Rosse remained in All Hallows until 1775.

See: Perry, IV: 336; Fothergill, 53; *Md. Arch.,* VII: 94, 178.

SALISBURY, BENJAMIN. "A Benjamin Salisbury, Clarke" officiated at the marriage of William Howard and Mary Hobday in January 1673/4.

See: Torrence, 125.

SANDERS, JOHN received the bounty January 17, 1693/4 for Maryland. Removed to Virginia.

See: CTB 10/456; Perry, *Am. Ep. Ch.,* I: 135.

SCOTT, JOHN received the bounty for Maryland April 1, 1769 after having been ordained deacon on Saturday, March 25, 1769 in Burke Street Chapel near Grosvenor Square, Westminster by the Bishop of Norwich for the Bishop of London. Listed as M.A. On Sunday, April 2, 1769 he was ordained priest in the Chapel Royal, Whitehall by the Bishop of Chester for the Bishop of London, but here he is called a "literate person." The Bishop of London licensed him for Maryland on March 25, 1769. From 1770 to 1775 he was curate in Stepney Parish in charge of Broad Creek Chapel (near Laurel, Delaware), but left Maryland because he was unable to take the new oaths. From 1782 to 1783 he was minister of Dettingen Parish, Prince William Co., Virginia and died in April, 1785. Goodwin calls him the son of Rev. James Scott of Dettingen Parish (1745-1782) who was son of the Rev. Alexander Scott of Overwharton Parish, Stafford Co., (1711-1738).

See: Fothergill, 54; Goodwin, 305; original letters of Orders in Pennsylvania Historical Society.

SCOTT, ROBERT received the bounty to Maryland March 10, 1707/8 and became incumbent of All Faiths Parish, St. Mary's Co. George Muschamp, in a will dated November 12, 1709, left to Robert Scott his personality for the use of the churches of All Faiths Parish. On November 19, 1730 he informed the vestry that "in consideration of bodily infirmities . . . he would ask for a ministerial assistant to be appointed & named Rev. Hugh Jones; also that he be paid 8000 lb. Tob. for his yearly services to the Parish, the salary to be paid out of the regular 40 PP." His will, executed November 7 and probated December 11, 1733, left to his niece, Susanna Murray his personality. His executor was empowered to sell "Fonskirk" for the payment of his debts and the overplus was to be divided between a sister, Anne, of Dundee, a Sister, Margaret Gutherie and a niece, Susanna Murray. The husband of Susanna Murray was "to have nothing to do with anything" left to her.

See: Fothergill, 54; Baldwin, III: 157; VII: 49; *Vestry Record, Christ Church, Calvert Co.,* Sept. 7, 1720; Perry, IV: 128; *MHM,* XXX: 358.

SEBASTIAN, BENJAMIN, a native of Virginia, received the bounty for Virginia October 2, 1766 and in 1782 is found in Christ Church, Calvert Co.

In 1785 he was in William & Mary Parish, St. Mary's Co., but prior to 1788 he removed to Kentucky where he served as Judge of the Court of Appeals for many years. It is not known that he officiated as a clergyman in Kenutcky. He died in 1832, aged 93.
See: Allen's *Md. Clergy,* 14; Fothergill, 54.

SERLING, JAMES signed for the bounty for Maryland April 22, 1752. Possibly James Sterling, q.v.
See: Fothergill, 54.

SEWELL, RICHARD signed for the bounty to Maryland December 7, 1696 and became incumbent of North Sassafras Parishes in Cecil Co. with an income of £67,2 sterling. In that year the General Assembly provided for the paying of the expenses of clergymen coming to the province and the treasurer of the Eastern Shore was ordered to pay Mr. Sewell £20. In 1701 some of the inhabitants of North Elk and Bohemia Hundreds complained that Sewell neglected them and Col. John Thompson was ordered to investigate, but reported that the charges were without foundation. It is significant that Sewell married that year!! In 1723 he resigned his parish after a ministry of 26 years. His will, dated August 25 and probated October 3, 1735 left one shilling to each of his three daughters, Mary Rippin, Anne Keyes, and Jean, and to his son, Richard. To his wife, Mary, his son, John, and his daughter, Anne he left his personality, and to his son, Thomas, and heirs he left his plantation and dwelling, "Simson's Adventure" and "Addition to Simson's Adventure" after the decease of his wife, Mary.
See: HMPEC, XVI: 338; Steiner, *Unpub. MSS,* 119; Johnston, 209; Bray's *Visitation Articles;* Perry, IV: 129; Baldwin, VII: 198.

SHARPE, GREGORY was curate at St. George's, Hanover Square and officiated at the marriage of Robert Eden and Caroline Calvert, the sister of Frederick Calvert, on April 26, 1765. In June and September of 1755 there are indications that he may have been in Maryland, but he never held a cure.

SHARPE, JOHN was licensed to Maryland but served in the Leeward Islands, New Jersey, New York and was chaplain to the forces. Did not come to Maryland.

SIMPSON, ______________. Listed by Allen as "Clergy who have removed into Maryland, or been ordained in or for it, since acknowledgement of our independence in 1783." In 1785 he became rector of William & Mary Parish, St. Mary's Co., and in 1789 he was rector of All Faiths Parish, St. Mary's Co.

SKELLY, WILLIAM was one of the first men to be ordained by Bishop Seabury; deacon, July 2, 1786, priest, July 3, 1786 on recommendation of the Rev. J. Bowie and the vestry of Broad Creek. (Broad Creek Chapel had been one of the chapels of Stepney Parish until the newly agreed boundary line placed it within the confines of the Delaware State). He was one of these courageous men who accepted ordination at a time when the Church of England was almost defunct. At least until 1803 he served Broad Creek, Lewes, Cedar Creek, and Dagsboro, Delaware as well as Stepney Parish and Worcester Parish in Maryland, going to each once in six weeks and surviving upon voluntary subscriptions on an annual agreement.

See: Rightmyer, *Anglican Church in Delaware;* 93, 133, 183.

SKIPPON, SAMUEL, an Irishman, received the bounty for Maryland April 6, 1714 and was inducted into St. Anne's, Annapolis on December 4, 1714. In 1722 he was described as "A Whig, & an excellent scholar & good liver." In 1719 he was recorded as being 27 years of age. In 1723 he was made clerk of the Upper House of the Assembly and continued in this office until his death, December 8, 1724.

See: Perry, IV: 72, 128, 130; Fothergill, 55; *Annapolis Vestry Record; Md. Arch.,* XXV: 424; *MHM,* XV: 174.

SLOANE, SAMUEL, a native of Pennsylvania, was ordained in 1765, received the bounty, January 2, 1766, and became probationer at St. Paul's, Kent Co., at a salary of £169.5.8. In 1768 he became incumbent of Worcester Parish, in 1770 of Coventry Parish, and in 1776 he resigned. He organized an academy, but continued to give services until 1785. He died in 1807, aged 67.

See: Weis, *CCMSC,* 86; Fothergill, 55; Perry, IV: 337.

SMITH, CHARLES was inducted into St. George's Parish, Harford but ran afoul the Governor who wrote, "Sir, I perceive notwithstanding my letter to you, wherein I ordered you to conform to the government, or else return your induction, that you have done neither. I therefore, positively require you to deliver your induction to the bearer, as you will answer to the contrary." Charles Calvert to the Rev. Charles Smith, in Baltimore County, May 1, 1726. Apparently he went to Virginia for in February, 1728/9 a Rev. Charles Smith of Wicomico Parish, Northumberland Co., Virginia received a license to marry Elizabeth Chilton of the same place, from the Lancaster Co. Court.

SMITH, WILLIAM was born in Aberdeen about 1727. A graduate of the University of Aberdeen, he taught school in Scotland for a time, traveled to London, and became tutor in the family of Governor Morton in New York. In December, 1753 he went to England for ordination and returned to become provost of the new College of Philadelphia. Oxford granted him the degree of D.D. on recommendation of the Archbishop of Canterbury in 1759. During the Revolution he remained neutral and at the end of the war was deposed from his position of provost by the more revolutionary trustees who reorganized the college into the University of Pennsylvania. In November, 1779 he became rector of Chester Parish, Kent Co. and reorganized the county school into a classical seminary which was soon to become Washington College (June, 1782). Active in the reorganization of the American Church, he was the president of every state convention of the church so long as he remained in Maryland. In June, 1783 he was elected Bishop of Maryland, but found so much opposition that he withdrew his election. He was active in the revision of the American Book of Common Prayer and was one of the guiding spirits in the 1785 revision. In 1789 he returned to the University of Pennsylvania and died in May, 1803.

See: Sprague, 159 ff; Allen, *Md. Clergy,* 14; *MHM,* VI: 240; Pascoe, II: 862; Gegenheimer, *William Smith;* Smith, *Life of Rev. William Smith, D.D.*

SOURTON, FRANCIS succeeded William Wilkinson at Poplar Hill and St. Mary's in 1663 and officiated until his death in 1679.

SPENCER, ARCHIBALD, rector of All Hallows, Anne Arundel Co., died January 13, 1760, aged 62.
See: Md. Gazette, Jan. 17, 1760; *Md. Arch.,* IX: 369; IX: 398.

STEPHEN, JOHN, a native of Scotland, bounty to Tobago, Oct. 4, 1764. Probationer in All Faiths, St. Mary's Co. from 1767. Remained until his death, October 24, 1786—not 1784 as in Allen.

STERLING, JAMES, born Kings Co., Ireland, 1701; B.A., Trinity, Dublin, 1720; M.A., 1733. A lyric poet of the first rank, began publishing in 1722 and continued through his life. Received bounty September 16, 1737 and served as probationer in both All Hallows, Anne Arundel Co. (1737-9) and Annapolis (1739-40). He was appointed to St. Paul's, Kent Co. on August 26, 1740 where he remained until his death in 1763. On September 19, 1743 he married Rebecca (Hynson), the widow of Rev. Arthur Holt. After her death, he married Mary Smith, 1749-50. (Both wives were women of position and property.) In 1752 he visited England and was made Collector of the Customs at Chester. A curious letter of Governor Sharpe mentions this: "The other (Collector of Customs) which brings in a little more than the Sallary of £60 a year is that annexed to it & paid out of the Treasury is I think called the Collectorship of Chester (for I perceive it is not entered with the Rest in the present State of Great Britain) & is enjoyed by the Revd. Mr. James Sterling for whom I understand it was created a few years before I left England at the Instance of Mr. Nugent who having promised Mr. Sterling some Ecclesiastical Preferment which he was afterwards unwilling or unable to bestow on him fell upon that method to get quit of him. As this Gentleman is now pretty far advanced in Years & hath been lately much afflicted with the Stone his death may possibly make a Vacancy within these few years, but perhaps as his Office was created purposely to serve him it might be thought fit to let it drop at his Decease." Three years later, November, 1763, Governor Sharpe's prediction was fulfilled and Mr. Sterling died "of the stone."
See: Md. Arch., IX: 437; *DAB,* XVII: 586; Allen's *Hist. Not.,* 61; *MHM,* III: 259; Fothergill, 57.

STEWART (STUART), JAMES licensed for Virginia but served as curate in St. John's Parish, Baltimore Co., probably with charge of the upper chapel (St. James, Monkton) from Nov. 3, 1767 until 1771 when he removed to South Carolina and was succeeded by Charles Woodmason.
See: Turner, *St. James of My Lady's Manor,* 15; Md. Arch., XIV: 49.

STEWART, JOHN listed in the *Journal of Proceedings* of the Church in Maryland in both 1784 and 1786 without cure.

STRAHAM, ALEXANDER is listed among the clergy without cure in the Bray *Visitation* of 1700.

SWIFT, THEOPHILUS, incumbent of Port Tobacco Parish, Charles Co., 1750-62, with William West as curate. He died May, 1762 in Philadelphia after having resigned his parish because of ill health ("a Consumption") and was en route to his home in Ireland. Governor Sharpe wrote, " . . . I hear nothing worse of him than that he is a very poor heavy Preacher . . . "

See: Weis, 78, 37; *Md. Gaz.,* May 13, 1762; *Md. Arch.,* XIV: 55, 68 ff.

TABBS, MOSES, Trinity College, Dublin, B.A., 1740, M.A., 1748; came to Maryland from Virginia. 1751-2, probationer in Prince George Parish, Prince George's (Montgomery) Co. In 1752 he became incumbent of William & Mary Parish; he was buried in St. George's Poplar Hill, December 8, 1776. From 1753 to 1757 he also served as *locum tenens* in St. Andrew's Parish, St. Mary's Co. His will, probated June 8, 1779 left to his wife, Sarah, the use of his plantation, "Tabb's Purchase," together with the use of six negroes. Sons, Barton and George, are also mentioned.

See: Vestry Records of St. Andrew's and William & Mary Parishes for these dates.

TEACKLE, THOMAS, rector of St. George Parish, Accomac Co., Virginia, 1662-94, and as such ministered to Church of England people in Somerset, most of whom had moved north from Accomac. Numerous baptisms and marriages recorded for this period.

See: Torrence, 132; *Somerset Court Reg. of Births, Marriages and Burials,* Lib. IKL.

THOMPSON, THOMAS. Should not be confused with Rev. Thomas Thompson of Shrewsbury, N. J., 1745-50 and who became first missionary to Africa, nor with Rev. Thomas Thompson of Antrim Parish, Halifax, Virginia, 1762. The Maryland Thompson received the bounty for Maryland March 10, 1710-11, and was incumbent of Dorchester Parish, Dorchester Co., 1712-36.

THOMPSON (THOMSON), WILLIAM, D.D. was son of Rev. William Thompson of Pennsylvania, and was born May 22, 1735. In December, 1759 he was ordained deacon and priest by the Bishop of London and was licensed to Pennsylvania, December 23, 1759, receiving the bounty, January 16, 1760. He became S.P.G. missionary to Huntington, Carlisle, and York, Penna. and on October 28, 1762 he married Susanna Ross, daughter of the Rev. George Ross of New Castle, Delaware. In 1768 he extended his labors to Bristol, Penna. and Princeton, N. J. On the death of the Rev. John Hamilton he was appointed probationer in North Elk Parish, St. Mary Anne Church, and was inducted as incumbent on June 23, 1773. A Whig in the Revolution, he continued his ministry in this vicinity throughout the war. By 1777 he was serving most of the churches in that area, and in 1779 he resigned North Elk to devote himself to North Sassafras entirely until his death in 1785.

THORNTON, JOHN was inducted into Christ Church, Kent Island, Queen Anne's Co., October 10, 1748 where he remained until his death, December 2, 1753.

See: MHM, III: 259; Emory, 140; *Md. Gaz.,* Dec. 6, 1753; *Md. Arch.*

THORNTON, THOMAS was licensed to Maryland September 22, 1754 and signed for the bounty October tenth. Served as curate to Rev. Thomas Bacon in St. Peter's, Talbot Co. until he was appointed to Port Tobacco Parish on May 11, 1762 in succession to Rev. T. Swift. Sometime prior to 1785 he moved to Virginia and held parishes there until his death at Dumfries soon after 1791 at the age of 76.

See: Perry, IV: 336; Fothergill, 39; *Md. Arch.,* VI: 236-7; IX: 397-8; XXXI: 532; Meade, II: 69, 70.

THRELKELD, JOSEPH, brother of Henry Threlkeld of Georgetown (D.C.), came to Maryland from Powhick Church, Virginia, in 1767. Lived at Rock Creek and officiated in Prince George Parish, Montgomery Co. Died in 1783.

See: Allen's *Md. Clergy,* 9.

THURSBY, ____________, signed for bounty to Maryland, July 28, 1698.

See: *HMPEC,* XVI: 346; Fothergill, 59.

TIBBS, WILLIAM signed for bounty to Maryland May 10, 1701. A graduate of Merton College, Oxford, B.A., 1698. Rector of St. Paul's Parish, Baltimore Co., 1702-32. See Index.

TILLEY, JOSEPH, a layreader in Herring Creek, Anne Arundel Co., 1696-7. Listed here because he is sometimes erroneously referred to as a clergyman.

TILLYARD, ARTHUR, licensed to Maryland, signed for bounty June 23, 1702, but served in Virginia until his death in 1712.

See: Pascoe, II: 851; Fothergill, 59; *HMPEC,* XVI: 339.

TINGLEY, SAMUEL, a native of New York, ordained in 1773, signed for bounty to New Jersey, March 12, 1773; S.P.G. missionary in Sussex County, Delaware until 1783; Tory; served Somerset and Coventry, Somerset Co., 1783-85; Had an academy and ministered about Salisbury, 1796-8; rector of Worcester Parish until his death in 1800.

See: Allen's *Md. Clergy,* 15; Fothergill, 59; Rightmyer, *Anglican Church in Delaware,* 89-91, 95, 132, 169-71.

TOPP, EDWARD signed for the bounty, January 11, 1697/8 and supplied various vacancies in 1698 and 1699. At the time of Bray's *Visitation,* 1700, he was at St. Anne's, Annapolis where he remained until 1706.

TRENDALL, HENRY. See FENDALL.

TROTTER, GEORGE, licensed to Maryland, December 31, 1697; signed for bounty, January 11, 1697/8, and was appointed to Somerset Parish. From 1703 until 1707 he was at All Faiths, St. Mary's Co.

See: Fothergill, 60; *HMPEC,* XVI: 339; Bray's *Visitation;* Steiner, *Unpub. Mss.*

TUBMAN, GEORGE, signed for the bounty January 17, 1693/4 and became minister of Port Tobacco, Durham and William & Mary Parishes in Charles Co. On the fourth Sunday in August, 1696 he added St. John's, Baltimore Co. to his circuit. In the 1696 Assembly he served as chaplain, but in 1698 he was suspended from the exercise of his ministry by the Governor at the insistence of the other clergy on the ground that he had illegally married and it was presumed that he was bigamously married. He died in 1701.

See: *Md. Arch.,* XIX: 367, 368; *Md. Council Records,* DH, No. 2, p. 163; Bray's *Visitation.*

TURLING, JOHN, officiated at a wedding in Durham Parish, Charles Co., 1684 and in other Charles Co. churches through 1691.

TUSTIAN, PETER, M.A., from Warwickshire, received the bounty, November 4, 1719 for Carolina where he settled as S.P.G. missionary in St. George's, Dorchester Co. On July 19, 1721 he is listed as being at St. Margaret's Westminster, Anne Arundel Co. and then he became second rector of St. James' Herring Creek. In 1725 he returned to England for a time and John Urquahart served as his *locum tenens.* The last mention of him in the minutes of St. James' is dated April 10, 1732, probably he returned to England; his successor was not appointed until 1734 and there was quite a lawsuit because Tustian claimed to hold office until his successor was appointed.

See: Fothergill, 60; Gambrill, 158, 187; Perry, IV: 130, 126; Pascoe, II: 850.

URMSTON, JOHN, arrived in Chowan Parish, North Carolina, 1709 after having served unworthily as curate of Eastham, Essex, England, 1706-09. Here, despite the fact that he received the reputation of "scurrulous, profane, intemperate, mendacious" he remained until March, 1721. For a time thereafter he served as curate in Christ Church, Philadelphia. Apparently he returned to England but came back to America for he received the bounty for Virginia June 29, 1722. In 1721 he was appointed to St. Stephen's (South Sassafras), Cecil Co. By 1731 his reputation had become so bad that the sheriff withheld his stipend and Hugh Jones was inducted into the parish on October 11, 1731. He remained in the area, however, and served Appoquinimy, Delaware in intervals between missionaries. Henderson, the Commissary, wrote the Bishop of London that Urmston was preparing to sue the commissary for depriving him when he was burned to death in his house, presumably in a drunken fit, prior to March, 1732.

See: Perry, IV: 236-238, 296, 300, 302, 308, 310; Johnston, 213; Fothergill, 61; *Bartlet V. Hipkins,* 76 Md. 11; DAB, X: 175; Pascoe, II: 850; HMPEC, December, 1947, 339; Cheshire, 61-2. *Notice how the rascals accumulate references; would that the saints did the same.*

URQUAHART, JOHN, a relative of the Rev. Frances Lauder, received the bounty for Maryland February 6, 1732 and served as *locum tenens* for Peter Tustian, 1732-33. As late as 1740 he was still suing for his unpaid salary in that position. Prior to September 27, 1733 he was appointed to All Faith's, St. Mary's Co. upon the insistent urging of Commissary Wilkinson. In 1744 he was transferred to St. Andrew's, St. Mary's Co. where he remained until 1764.

See: Fothergill, 61; Perry, IV: 314; Baldwin, VIII: 21, 50; Gambrall, 171.

VANDENBOSCH, LAURENT (LAWRENCE) was a French Huguenot pastor who apparently conformed to the church. He arrived in Boston in 1685 and served the French Protestant Church for a year until he removed to the Huguenot Chuch on Staten Island. From 1692 until his death in 1696 he was incumbent of North Sassafras and Shrewsbury Parishes in Cecil Co. and of St. Paul's Parish, Kent Co. where he died and was buried.

See: Weis, *CCNE,* 211; Johnston, 207; Skirven, 106, 117.

VAUGHAN, JOHN came to Maryland without a license from the Bishop of London, as a letter of Commissary Henderson complains on April 25, 1735, although Henderson says he " . . . has indeed, the appearance of a prudent gentleman." He served as curate in Westminster Parish and in Christ Church, Calvert Co. His will, proved February 7, 1743/4 lists him as "rector" of the latter parish, but this is a mistake. He left a wife but mentions no children.
See: Skirven, *Unpub. Ms.*, 131; Baldwin, VII: 250.

WAGENER, PETER signed warrant for the bounty to Maryland, August 9, 1703.
See: Fothergill, 61.

WALBANK, AUGUSTINE signed warrant for bounty to Maryland, March 5, 1698/99.

WALKER, FRANCIS was a native of Scotland and was ordained in Ireland in 1773. He came to this country in 1784 and was rector of South Sassafras, Kent (1784-86), William & Mary, Charles (1786-90), St. Andrew's, St. Mary's Co. (1790-97), Christ Church, Calvert (1797-1803), St. Andrew's, St. Mary's Co. (1803-05), Durham, Charles, (1805-07), and King & Queen, St. Mary's (1807) where he died.
See: Allen's *Md. Clergy*, 16.

WALKER, PHILIP was licensed to Maryland, March 25, 1756 and received the bounty, April 8, 1756. No record of his probationary period has appeared but on May 4, 1760 Governor Sharpe appointed him to All Hallows, Anne Arundel Co. in succession to the recently deceased Spencer. On October 12, 1760 he was appointed to St. Mary's, Dorchester, where he remained until 1775.
See: Fothergill, 61; Perry, IV: 337; *Md. Arch.*, IX: 398, 453; *Md. Gaz.*, Feb. 14, 1760.

WALLS, BENJAMIN signed for bounty to Maryland, January 11, 1697/98.
See: Fothergill, 62; *HMPEC*, XVI: 346.

WARNER, SAMUEL signed for bounty to Maryland, June 12, 1716.
See: Fothergill, 62.

WEEMS, MASON LOCKE was born October 1, 1759 near Herring Creek, Anne Arundel Co. and was one of nineteen children of David Weems. (David was supposed to have been descended from a younger brother of the Earl of Wemyss, but after our experience of Mason's tale of George Washington and the Cherry Tree, such accounts of relationship to those in high places may be viewed with suspicion.) David's sister, Williamina did marry Judge William Moore of Pennsylvania and their daughter married the Rev. Dr. William Smith. Mrs. Smith was therefore a cousin of Mason Locke Weems. Weems appears to have studied medicine, possibly in London and Edinburgh. On several occasions he is called "Dr." but the term was loosely applied. In 1784, September 5 and 12, he was ordained deacon (by the Bishop of Chester in Duke Street Chapel, Westminster) and priest (by the Archbishop of Canterbury) together with Edward Gantt under the terms of legislation passed by Parliament allowing English bishops to ordain clergymen for foreign lands without requiring the oaths of allegiance to the King. In November he became rector of All Hallows, Anne Arundel Co. where he remained until 1789 and also had a school for girls. In November, 1784 he also became a member of the Corporation for the Relief of Widows, etc. In 1790 he had no charge but served Westminster Parish in 1791 and 1792. He began to be imbued with Methodism and preached anywhere. After 1792 he never held a parish and became an itinerant book seller. In July, 1795 he married Fanny Ewell of Prince William Co., Virginia and "settled" at Dumfries, Virginia, serving Powhick Church occasionally. He died in 1825.

See: Claggett MSS in Md. Dioc. Lib.; *Convention Journals,* 1784-6; *Ordination Certificate,* Md. Dioc. Lib.

WEST, WILLIAM, born in Fairfax Co. (in vicinity of Mt. Vernon), Virginia about 1739, ordained in 1761, was licensed to Virginia November 24, and signed for the bounty, November 28. Apparently he did not remain long in Virginia for on September 12, 1762 the Governor informed Lord Baltimore that West, "a well behaved Young Man," had come to him with recommendations from Col. Washington, and that he was serving Swift as a curate in Port Tobacco and Durham. On Swift's death he was appointed probationer in Westminster Parish and became incumbent in 1763, remaining until he was appointed to St. Andrew's, St. Mary's Co., November 17, 1767. In April, 1768 he married Susan, the daughter of Dr. James Walker, who lived on the south shore of the Patapsco, a little south of Baltimore. In 1772 he became rector of St. George's, Harford, where he remained until becoming rector of St. Paul's, Baltimore on June 7, 1779. From 1780 to 1785 he also served St. Thomas, Baltimore Co. every third Sunday. When the Convention met on June 22, 1784 he was elected secretary. Sympathetic with the Methodists, he labored with John Andrews to keep Coke and Asbury within the Church. In 1790 he was elected President of the Convention and died March 30, 1791, aged 52, of a "putrid fever." Three children survived him, George William, Margaret, and Sybil.

See: Fothergill, 62; Sprague, 208-211; *Vestry Record, St. Andrew's, St. Mary's Co.;* Perry, IV: 9326; *Vestry Record, St. Paul's, Balt.; Md. Arch.,* XIV: 62; XXXI: 534.

WEYMAN, ROBERT, a native of Pembroke, educated at Jesus College, came to Pennsylvania (bounty date, October 1, 1719) as S.P.G. missionary at Oxford and Radnor, Pennsylvania, 1719-28. For a time, 1722-24, he also served St. George's, Harford, although he was one of the few missionaries who was not enticed from the employ of the Society by the Maryland Establishment. From 1730 until his death in 1737, November 28, he was missionary at Burlington, N. J.

WHITAKER, NATHANIEL, received the bounty for Maryland February 4, 1741/2 and became incumbent of Coventry Parish where he remained until his death, November 23, 1766.

". . . his Sottishness and immoral Behavior had long been considered as an intollerable Burthen by the Parishioners," Governor Sharpe to Lord Baltimore. See text regarding the difficulties he caused in the administration of the parish.

See: Somerset Ct. Deed Liber 204, 196; *Md. Arch.,* XIV: 349, 480 ff; LXI: lxxii.

WHITE, JONATHON, signed for bounty September 25, 1699. On board ship occasioned scandal among the passengers and was publicly reprimanded at Bray's *Visitation*. Became incumbent of William & Mary, Charles Co., 1700-1708, and Queen Anne, Prince George's Co., 1708-17.

See: *HMPEC,* XVI: 340; Sprague, 35; *Bray's Visitation; Thompson MS.*

WILKINSON, CHRISTOPHER, incumbent of All Hallows, Worcester, 1710-13, and of St. Paul's, Queen Anne (Talbot) Co., 1713 until his death, April 17, 1729. In 1716 Bishop Robinson appointed him commissary for the Eastern Shore. ". . . a Whig & a truly good man." He was survived by his wife, Sybella, two sons, Christopher and Thomas, and a daughter, Ann.

See: Tiffany, 72; *MHM,* XVII: 364; Merritt, 8-12; Sprague, 36; Perry, IV: 129; Emory, 241, 246.

WILKINSON, STEPHEN, signed for the bounty January 24, 1725/6 and on May 25 was appointed to St. George's, Harford where he remained until his death, March 25, 1744 whereupon a committee of parishioners requested the Governor not to appoint a minister disagreeable to them—whatever that may mean, for we do not know whether this was an official committee or merely a few malcontents.

See: Fothergill, 63; *Short Hist. of St. George's Parish.*

WILKINSON, WILLIAM is presumed to be the son of Gabriel, vicar of Woodburn, Bucks. If so, then he matriculated at Magdalen Hall, Oxford, June 9, 1626, aged 14; B.A., February 3, 1629/30; M.A., October 25, 1632. In 1635 he took up a grant of 700 acres of land in Linhaven (Norfolk Co.), Virginia, and moved to Maryland with Robert Brook (q.v.) in 1650. Here he took up a grant of 900 acres on the Patuxent River for himself (his wife, two daughters of his own and one of his wife, two menservants, and one womanservant—October 10, 1650. Previously he had loaned money in St. Mary's County which indicates contact with the county prior to his permanent settlement there. He served St. George's Poplar Hill, St. Mary's Co. from his arrival until his death between July 8, 1663, when he added a postscript to his will, and September 21, when the will was probated.

See: *MHM,* XIV: 383; *Va. Mag. Hist. & Biog.,* IV: 201; VI: 94; Foster's *Alumni Oxoniensis: Md. L.O.R.,* III: 62; *MHM,* VIII: 266; *MHM,* XIV: 383; Skirven, 4 ff; *Md. Arch.,* X: 311; *Md. Arch. Prov. Ct. Rec.,* 185, 191, 200, 201; Baldwin, I: 26; *Md. Arch.,* X: 174, 552.

WILLIAMS, CHARLES, signed for bounty to Maryland, August 27, 1703.

WILLIAMSON, ALEXANDER I received the bounty for Maryland October 10, 1710 and succeeded Stephen Bordley who died August 25, 1709. He also succeeded to Mrs. Bordley's affections and married his predecessor's widow. He was described in 1722 as "A Whig & a devout Christian, but an indifferent preacher." He is usually listed as St. Paul's, Kent, 1710-25, but his successor was not appointed until 1740 and he attested a will of Henry Evans of Kent Co. on June 9, 1739. Likewise in 1735 Henry Holt wrote to the Bishop of London that "Mr. Williamson is another who has justly obtained a very good character . . . "

See: Baldwin, III: 236; VIII: 51; Perry, IV: 129, 319.

WILLIAMSON, ALEXANDER II, son of Rev. James of All Saints', Calvert. Ordained in 1755, he received the bounty for Maryland, April 8, 1756, and was appointed probationer at St. Andrew's, St. Mary's Co. On April 16, 1759 he was appointed to St. Anne's, Annapolis where he remained until the appointment of his successor, Samuel Keene, March 30, 1762. His appointment to Prince George Parish, Montgomery Co. is dated March 24, 1761. In August, 1772 he traveled to Barbadoes for his health and, returning, retired from his parish, being unable to take the oaths (the salary had also been stopped by the Revolution); he retired to his estate near Georgetown, D. C. November, 1776. Thereafter, having been a bachelor, he married the daughter of Dr. William Lyon of Baltimore and had one daughter. His will, dated December 22, 1785, was admitted to probate August 28, 1787.

See: Allen's *Md. Clergy,* 10; Fothergill, 63; *St. Andrew's Vestry Record* by date; *MHM,* IX: 340; *Md. Arch.,* IX: 492; Perry, IV: 336.

WILLIAMSON, CHRISTOPHER, signed for bounty to Maryland, February 24, 1710/11.

WILLIAMSON, JAMES, received bounty for Maryland January 21, 1712/3. A Scot, he was described by a sharp-penned Whig in 1722 as "an Idiot & Tory"—evidently synonymous terms to his commentator. Incumbent of Shrewsbury, Kent Co., 1713-22 and incumbent of All Saints', Calvert Co., 1722-67. Father of Alexander Williamson II.

See: Fothergill, 63; *Vestry Record, Christ Church, Calvert Co.,* Perry, IV: 130, 336; *Sharpe Cor.,* June 29, 1755.

WILMER, JAMES JONES, son of Michael of Kent Co., matriculated at Oxford, 1768, received bounty for Maryland, September 25, 1773. In 1779, South Sassafras, Kent; 1783 St. George's, Harford and St. John's, Baltimore; 1786-88 North Sassafras and Augustine, Cecil Co.; 1793, resident in Havre-de-Grace holding Swedenborgian views; 1799, Trinity Church, Wilmington, Del.; 1800, St. John's and St. James', Baltimore Co.; 1805 Paint Chapel, Prince George's Co.; removed to Virginia; 1809, Chaplain, U. S. Senate; 1812, editor, American in Baltimore; 1813, Army Chaplain, 1814, died, aged 65. Published: *Memoirs; Answer to Tom Paine; Man as he is; World as it Goes.*

See: Fothergill, 63; Tiffany, 303; Foster; Allen's *Md. Clergy,* 13.

WOODMASON, CHARLES, served for year 1771 as curate to Hugh Deans at St. John's, Baltimore Co. A native of Ireland, "great simplicity of character and most unassuming". Went to South Carolina.

See: Turner, *St. James of My Lady's Manor,* 15, 16; Goodwin, 317; Hoolar, *The Carolina Backcountry.*

WORSLEY, GEORGE H. served St. John's and St. James', Baltimore Co., 1779-81 and Port Tobacco, Charles Co., 1781-84.

See: Allen's *Md. Clergy,* 14; *Vestry Record, St. John's.*

WOOTON, JAMES, received bounty for Maryland, August 12, 1703 and became probationer at Westminster, Anne Arundel Co., 1705. Incumbent of Middle Neck, Anne Arundel Co., 1706 to March 14, 1712. Served as chaplain to Provincial Assembly and Court, 1708.

See: *MHM,* VI: 331; XVII: 57; Skirven, 123; Fothergill, 64; *MHM,* XVI: 57.

WRIGHT, JOHN, received the bounty for Maryland March 25, 1729, but served in Virginia until he ran away with another man's wife. Wandered through Maryland, but was prevented from receiving a parish by Commissary Henderson.

See: Perry, IV: 302; Fothergill, 64; Goodwin, 317.

WYE, WILLIAM, received bounty for Carolina, August 9, 1717, and became S.P.G. missionary at Goose Creek, South Carolina. Discharged from Society, he became minister of parish in York or Gloucester Co., Virginia, and from 1727 to 1731 was minister of St. Stephen's Parish, Northumberland Co., Virginia. Coming to Maryland, he was in Somerset Parish, 1731-36 and on October 16, 1736 he became incumbent of St. Mary Anne, Cecil Co. where he remained until his death, November 16, 1744. His widow, Rebecca, was administratrix of an estate valued at £275. A relative of the Wye family of Wye River, he is said to have been buried at Wye Chapel.

See: *MHM,* IX: 317; Fothergill, 65; Bridenbaugh, 10; Johnston, 219-221; Pascoe, II: 850.

YEO, JOHN, appears in Maryland in 1675 and wrote a famous letter to the Archbishop of Canterbury concerning the deplorable state of religion in Maryland. Between 1675 and 1686 he itinerated throughout northern Maryland and Delaware.

See: Hawks, 49; Baldwin, I: 97, 133, 182; Rightmyer, *Anglican Church in Delaware,* 5, 6.

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